The Churchman

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NEW-YORK, SATURDAY, NOVEMBER 20, 1852.

AT NO. 9 SPRUCE-STREET.

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 a. m. and 3 p. m
St. Luke's Church, 8 " " 5 "
" Church of the Annunciation, 9
" Church of the Holy Communion 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.
" Emmanuel Church, ... 8 a. m. and on Fridays and Holy Days, . . . 6 p. m.
Church of the Nativity, 9
Church of the Transfiguration, ¾ to 9 a. m. 6 p. m.
Grace Church Brooklyn Heights, 9 " 5 "
On Fridays, Evening Prayer with Lecture at 8 "
St Luke's Church, Brooklyn, 8½ a. m.
On Festivals and Fasts, a *Second* Service at 5 p. m.

Calendar for November.

21 Twenty-fourth Sunday after Trinity: Sunday next before Advent. [The Collect, Epistle, and Gospel, for the Twenty-fifth Sunday are to be used.]
28 First Sunday in Advent.
30 St. Andrew.

DECEMBER.

5 Second Sunday in Advent.
12 Third Sunday in Advent.
15
17 } Ember Days.
18
19 Fourth Sunday in Advent.
21 St. Thomas, Apostle.
25 Christmas Day.
26 First Sunday after Christmas and St Stephen, the Martyr.
27 St. John, Evangelist and Apostle.
28 Holy Innocents.

Poetry.

From the Lutheran Standard.

Baptismal Hymn.

FROM THE GERMAN OF BENJAMIN SCHMOLKE.

Mel.: "Liebster Jesu wir sind hier."

Dearest Jesus! we are here,
On Thy tender grace relying,
See an infant child draw near,
With Thy good behest complying;
Children must to Christ be given,
For they are the heirs of heaven.

This assurance, night and morn,
In our ears re-echoes ever,
Who are not of water born
And the Spirit, pure are never,
Ne'er can claim the Saviour's merit,
Ne'er His kingdom shall inherit.

Therefore hasten we to Thee,
From our arms the pledge be taken,
Show Thy mercy large and free,
Be this infant not forsaken,
May compassion mild and tender,
Thine this child forever render.

Wash it, Jesus! in Thy blood,
From its nature's inborn tarnish,
Be, when risen from this flood,
Thy own purple robe its garnish,
May it, since 'tis not forbidden,
In Thy innocence be hidden.

Turn the darkness into light,
Change Thy wrath to gracious favor,
Heal the Serpent's cruel bite,
By this wonder-working laver;
Here may flow a Jordan's river,
And from leprosy deliver.

Shepherd! now Thy lamb protect,
Head! Thy member kindly make it,
Way of Heaven! its path direct,
Prince of Peace! to peace awake it,
Vine! O, may this branch, believing,
Ever live, Thy life receiving!

Now into Thy heart we pour,
Pray'rs that from our hearts proceeded,
May our sighings heav'nward soar.
May our warm desires be heeded,
May the name which we have given
Be recorded high in heaven.

L.

Selected Matter

THE ARGUMENT of the Bishop of New Jersey: in reply to the paper read before the Court of Bishops, in session, at Burlington, on Monday, 11 October, 1852, by the Bishops of Virginia, Ohio, and Maine; in answer to the representation from the Diocese of New Jersey, read, before the Court, by the Rev. Samuel L. Southard.

The Bishop of Ohio, on behalf of the Presenting Bishops, having concluded the reading of their answer, which occupied an hour and a half, at half-past 12, on Monday, the Committee of the Diocese of New Jersey, by letter, asked leave to reply. This being refused by the Court, the Bishop, as its next friend and only representative, and at the written request of the Committee, claimed the right "to defend the rights of the Committee and of the Diocese, and to answer" the Paper which had been just read. The claim being granted, the Court took a recess, until 3 o'clock. The Bishop of New Jersey then replied, as follows:

Bishops,—The Paper of the Presenting Bishops, in answer to the representation from the Convention of the Diocese of New Jersey, read by the Chairman of its Committee, is, mainly, in two parts:

An attempt to depreciate the moral weight of the Convention;

A legal argument, to exclude its action.

I. It was my purpose and desire to keep myself, throughout this case, distinct from the Convention of my Diocese. As I have said before, I am in no way responsible for their present action. In my original contemplation of the case, the proceeding to trial followed the canonical completion of the Presentment. The interposition of the Diocese was not at my instance; and never with more than my assent. But the Convention had a right to act. They have acted. Their action has been represented here. And, now, that leave has been refused to the Committee of the Convention, to reply to the Paper of the Presenting Bishops—of which I do not make the least complaint—I am bound, by the most sacred duty, as its next friend, to stand by the Convention; and vindicate it from the depreciating and abusive language, which the three Bishops have seen fit to employ towards it, and its Committee. I should be guilty, if I did not, of a blacker crime than I am yet accused of: *the treachery of silence*, when the absent is condemned unjustly.[*] The Bishops, who hear me, are all Diocesan Bishops. Each one of them has a Diocesan Convention, of which he is the honored head; and with which he is connected by the most sacred and endearing relations. And I put it to every one of them, to suppose himself in my case; and say, if he would hold his peace, for worlds, when language, such as is used in that Paper, was applied to his Convention. A Convention, let it be observed—I *had* supposed it too familiar to need suggestion, here—is not a mere aggregate of individual men; however high their intelligence, however unquestioned their integrity. It is no "mixed multitude;" no mere unorganized and irresponsible assemblage. It is the sacred council of the Diocese. It sits, in its due orders. Its deliberations are under the most solemn sanctions. Its actions are controlled by the most awful responsibilities. And this it is, a Diocese of the Church, well nigh the very earliest Diocese of the Church—the Diocese of New Jersey—which is here disparaged and assailed. I might justly complain of it, as a wrong done. I might reasonably insist on it, as a wrong to be retrieved. I might honestly denounce it, as a wrong not to be endured. But I now content myself, with representing to this Court, what they cannot fail to have perceived and felt, the utter want of logical connection and conclusiveness, which attempts to detract from the weight of the Diocesan action of New Jersey, by a personal criticism—I may rather say, a scandalous attack—on the composition of its Convention, and the members of its Investigating Committee. Who would not feel that logic and decency were alike disregarded, had an attempt been made, to detract from the weight of the Presentment, by a rude discussion of the character, personal, official, or theological, of the Presenting Bishops? And why should it not hold as well, and be as readily allowed? The most that can be claimed for the three Bishops, in this relation—and that I never have conceded—is, that they are co-ordinate with the Convention. As presenting bodies, they would come into the Court, if both could come indifferently, with equal rights, and with the same immunities. Both decency and logic must be outraged, when either should be personally assailed.

But the Presenting Bishops proceed further, and in more detail. They venture to discuss the character and personal relations of the Investigating Committee. They venture to assail the characters and personal relations of seven men,[†] who, in intelligence, integrity, and every qualification for the duty assigned them, have no superiors in New Jersey. The Hon. Mr. Ryall[‡] they have assailed in the rudest manner: accusing him of an official falsehood; and setting him aside as unreliable, as a member of the Committee of Investigation, "because" he was a Trustee of Burlington College, and has had children educated there and at St. Mary's Hall: a man of the most fearles integrity; in the foremost rank of the Bar of New Jersey; and honored with some of her highest offices, and most sacred trusts. And, James Potter, a name well known from Georgia to New Jersey, as synonymous with purity and honor and benevolence, must be denounced, as quite disqualified for bearing testimony, and giving a just verdict on it; because, in his generous sympathy with a great Christian work, he has advanced his money, to take up judgments which were matured in other hands; and so become "a judgment creditor," not of me, but of Burlington College. To speak of Mr. Harker, and of Mr. Whitney, in New Jersey, as honorable men, were a superfluous absurdity. And so, of all the rest. New Jersey knows and honors them; and will indignantly repel the unjust and unjustifiable—and, in its lowest view, the indecent and illogical—assaults of the Presenting Bishops.

II. I pass to the legal argument; so labored, and so little to the point. It lives upon analogies. It has no other hold upon this case. No other life. Now, analogies are good, for illustration. May be taken in, to help out an unuttered thought. May be permitted to indicate the meaning of an obscure provision. But they are not arguments. They cannot supply defective statutes. They must not constrain a disobliging canon. And, again, analogies, like doubts, must be charitably construed. They may mitigate, but must not exasperate the sentence of the law. They are like the Court, of counsel, always for the defendant. But, after all, there are no analogies, there can be no analogies, between this Court, and any Court, whatever called, of civil or of criminal jurisdiction. Where is the other Court, whose Judges hold, from Jesus Christ? Where is the other Court, whose Judges administer judgment, only as an incident, occasional to their great work, as rulers? Where is the other Court, in which the legislative and the executive combine with the judicial? It is an element of our republican institutions, that these three must not be united in one person. You dare not throw yourselves on this construction of your office. It would be treason to your trust. You would be traitors to your Lord. You stand alone. There can be no analogies, to reach your case. They are deceptive, all. They must be dangerous. They may become destructive. On your office, you cannot follow them. On your sacred orders, you dare not.

But suppose you could, suppose you dare. What are they? Nothing. Absolutely, nothing. Not a shadow, even. The attempted analogy, so largely labored, and so "long drawn out," is between the relative functions of a Grand Jury, and of an Attorney General, proceeding by information, in bringing on a criminal prosecution, in the civil Courts; and the relative functions of a Diocesan Convention, and of three Bishops, in making a Presentment, to be tried by this Court. What is a Grand Jury? And what is an Attorney General? Merely creatures of the Crown, or of the State; for one specific end: the detection, exposure, and punishment of crime. That is their beginning, their middle, and their end. They have no other use. No other life. How does this compare with a Diocesan Convention, with the Bishops of God's Church, whose "*strange* act" is "judgment?" Who "live, and move, and have their being," for ends, and aims, of a perpetual necessity, and a perpetual charity? What is a Grand Jury, in its constituency? Four and twenty men gathered from the County, to be present at a certain session, of a certain Court, of stated, permanent continuance: to hear complaints, which come before them; to institute enquiries, and make complaints upon their own responsibility; to act according to their oath; to discharge their consciences in regard to every man, and every thing, that comes within their cognizance; and then, to scatter to the winds: never, by any supposable possibility, to come together, all of them, as one Grand Jury. And, how does this compare with a Diocesan Convention; of wide and various functions; statedly assembling, and re-assembling, forever, for their discharge; the Reverend Clergy, in their official right, throughout a life, which does not drop with death, but lives on, by succession, "until the end of the world;" the honored Laity, often, through life-long periods, of devoted service in this, *their* ministry: in all, one, constant, never-ceasing, never changing, spiritual Body; a member of His living and life-giving body, Who is "the same, yesterday, and to-day, and forever." And then to compare the Attorney General, acting by information, on leave of the Court, and with its permission, with the three Bishops under this Canon: who, if they act, at all, have acted before the Court assembles; act, without leave from it, and with no regard to its permission; and are as independent, in their function, as the Court can be in its. Apply, to the case of a Diocesan Convention and any three Bishops, the analogy attempted to be drawn, from the relative functions of the Grand Jury, and the Attorney General proceeding by information; and see, to what it leads! In the latter case, it is admitted, that either may proceed, indifferently; or that both may. You have, then, two permanent bodies, in the Church of Jesus Christ, exposed to a perpetual conflict. You have a wedge forced in between them, which must drive them all the world apart. In the assault already made by three Bishops, on the Convention of a Diocese, you have the dimmest shadow, of what must ensue. And should these views be realized, you might have a Bishop, thrown in, between these two conflicting bodies, each, with equal power to make presentment; to be forever bandied, from the one side to the other, as party rancor, or personal interest, or individual caprice may dictate. The conclusion is absurd; and, so, impossible.

But the presenting Bishops urge the Court, as by a stern necessity to progress, in the case. It cannot be arrested. You must not stop to hear. You must not, even, stop, to think. There is a Presentment made. The trial, therefore, must proceed, at once. Does it not say, this Canon "of the trial of a Bishop," even in the 2d section thereof, "upon a Presentment made," "the course of proceeding *shall be* as follows?" Doubtless, it does. But all it means is, if you do proceed, and when you do proceed, you shall proceed *thus;* and in no other way. It does not command you to proceed, at once; upon the instant that Presentment may be made: without inquiry, and without consideration. Was ever a court for the trial of offences heard of upon earth[||] that had no prerogative of interposition? That could not quash an indictment? That could not dismiss an accusation? That could, in no way, and on no consideration, stay proceedings, even for a moment? And, can a Court of Christ's Church be defective, in a power, so obviously inherent in the very nature of a Court? Can a Court of Bishops, with their powers and rights, above all Canons, and beyond them, be without it? A Court of Bishops, most especially, from which, there is provided no appeal, whatever? And this most sovereign power, and, this most sacred right, be lost to such a Court, by mere omission; in a Canon, which *gives* them no authority, whatever, and claims but to direct them? An omission, merely, construed as a limitation? And, that of a prerogative; which justice consecrates, and mercy claims? It cannot be. It cannot be.

But, we are driven upon "the letter," upon "the letter!" But the letter is of service, only to supply the *meaning* of the law. "Qui hæret in litera, hæret in cortice." "The letter killeth, but the spirit giveth life." Take an example, from the letter. The Canon "of the Trial of a Bishop" reads, as follows: "The trial of a Bishop shall be on a Presentment, in writing," &c. "Said Presentment may be made by the Convention of the Diocese, to which the accused Bishop belongs;" proceeding, then, to affix certain limitations. "*And* it may *also* be made, by any three Bishops of this Church." Stick to the letter; and this means—for, if any words, in English, are accumulative, "*and*," "*also*," are the words—that, when a Bishop has been presented, by the Convention of his Diocese, and tried, he may be presented for the same offences, "by any three Bishops of this Church;" and tried, *again*. This will be admitted, on all hands, to be absurd. No man, in a free country, can be held to such injustice. Yet, it is "the letter" of the Canon. "The letter," therefore, cannot be adhered to. The spirit must be sought, from it There *is* discretion, then, to leave "the letter" of the Canon; and get *out of the bark*. This Court has that discretion. The question is, is this a case to exercise it? And, of that, again, this Court must judge. It may decide, whether it shall proceed, at once, to trial; or, whether it shall stay proceedings, and inquire. Nay; and it *must* inquire. It may not refuse to entertain a question, so important in its bearings, on this case, and on all cases. As Diocesan Bishops, you must not refuse to consider the solemn representations of a Diocese. As Bishops of the Church of God you must not hurry on; and leave behind you a claim, so pregnant with the most disastrous issues. You cannot do it; and you dare not. I do not mean, from any fear of men; from any consideration of personal consequences. But, on your responsibilities, as Christians. But, on your oaths, as Bishops.

You have discretion, then, as Bishops, *before* the Canon, and *outside* of it: and I must add, *from above* it. That discretion, you are to exercise, in ascertaining *the spirit* of the Canon. *What is the spirit of the Canon?* The spirit of the Canon is, that the subject-matter of the charges, the whole question, of presentment, or no presentment, is to be investigated, by one of two tribunals; the Diocesan Convention, or three Bishops. The investigation by either, according to the terms of the Canon, concludes the case; whether that investigation results in dismissing the charges, or in finding a presentment. It is not necessary, that the Convention should present, in order to produce a bar to the action of three Bishops. If they dismiss the charges, it is as much a bar, as if they find a Presentment. Otherwise, the only object of the Canon must be, to procure presentment. The law is, at least, as much, for the protection of the innocent, as for the punishment of the guilty. If the Canon does not give, to the Convention, the power to dismiss charges, as well as to proceed to trial, and make the one, as final and conclusive, as the other, too much would flow from it; and it would perish, by its own excess. It would compel Presentment, in all cases of inquiry; even where the accused had been the subject of a former trial. This is, of course, absurd.

But, though the Canon provides too modes, for the Presentment of a Bishop, it does not therefore make them equal, or concurrent, or alternate. The Presenting Bishops, so far as they are consistent of themselves, interpret the Canon rightly, in their letter of the 22d September, 1851. They, there, expressly say, "That, action shall *first* take place in the Diocesan Convention," "*must* have been the expectation of the Church, in the Canon, for the trial of a Bishop." As much as this, and even more, the Diocesan Convention of New Jersey claims, for herself. But, this much serves her present purpose. The Presenting Bishops, it is true, proceed to specify the instances of *laches*, in which, as they interpret the Canon, the Diocese might lose this prior right. Without admitting their resulting claim, at all, the Diocese of New Jersey steadfastly maintains that no such *laches* lie on her. *Not* in May, 1849, when, although charges were not brought, they were not only challenged, but defied; and the Convention, by *one silence*—an expression, in that record, unparalleled, "*an unanimous negative*"—refused to present its Bishop. *Not* in May, 1850, when no whisper of a charge was heard, nor any "abrupt adjournment" had, as is apparent from the record; and as a multitude of witnesses will attest. *Not* in May, 1851, when, again, no whisper of a charge was heard; when the person, named by the Presenting Bishops as intending to bring charges, was known to be there, on the opening day, on which he might have brought them, if he chose; and no one knew either of his intention or of his retirement: when, in fact, the motion to adjourn, as can be proved, originally came from those who sympathize with him; and, when, as also can be proved, on the suggestion, by a member of the Convention, that there was business to be brought before it, it was publicly declared, that, if he or any other person, would declare the nature of that business, the Convention would hold over, though its necessary doings were transacted. *Not* in March, 1852, when the Bishop who called the Convention, and who defined the objects of the call, had said expressly, publicly, and solemnly, "no *such* special Convention will be called"—none such, that is, as the three Bishops had seen fit to dictate, to investigate the charges, brought to them, by the four laymen, and so avoid presentment, at their hands—and was little likely to go on, and stultify himself, by calling it: so that, not only were the charges of the Laymen *not* before the special Convention, for their investigation; but the Bishop's foot was down, that, come what might, there should be no inquiry, by compulsion. No *laches* lay, at this date, March 17, 1852, on the Convention of New Jersey. There was no reason to suppose there would. For that Convention solemnly declared its past, its present, and its future, readiness, to investigate "charges, duly made and presented." On the 30th day of that same March, the Bishops dated their Presentment: when they well knew, that less than eight weeks would bring round the annual meeting of the Diocese: enable the Convention to redeem its pledge; or prove it false and recreant. Unmoved by these proceedings of the Bishops, the Convention did redeem its pledge. It took the charges up, which they had brought: not because they had brought them; not because *they* had been brought in the form of a Presentment; but because they were specific charges, with authentic names: the only terms which they had ever made; or, which they now desired. On the 27th Day of May, they appointed a Committee of Investigation, by ballot, upon open nomination. The Committee organized themselves that night. They notified the complainants, on whose sole authority the Bishops had presented. They did not notify—the Convention refused to instruct them to notify—the three Presenting Bishops; because they deemed too highly of their office, to suppose that they would be complainants, presenters, or witnesses, in the case. But, in notifying the first named of the four complainants, they did notify him, who was, in fact, the attorney, in this State, of the Presenting Bishops, and has since become their counsellor; and, in granting all the terms, which he proposed, they yielded all that the Convention had refused to grant, in limitation of its confidence in them, when it rejected his amendment. They summoned every person named in the presentment. They summoned every one of a long list of persons, named to them by him, who has been here alluded to.—They met, from day to day, with notice given of all adjournments over any day, for ten days. They were always ready to receive him. They were always ready to hear his witnesses. They were always ready for his cross-examination of any witnesses, that chose to come. They examined twenty-one. They examined them under oath or affirmation. They took down their testimony, word by word. Word for word, they reported it to the adjourned Convention; which assembled on the 14th of July. The Convention adopted their report. They printed, it with the testimony. They sent it to the Presenting Bishops. They sent it to all the Bishops. They sent it to the whole Church. They sent it to the world. And there it stands, fifty-seven solid printed pages of testimony, from the mouth of twenty-one unquestionable witnesses, given upon the peril of their souls. And this is called an *ex-parte* investigation! What is an *ex-parte* investigation? An investigation, where only one side has the opportunity to be present, and confront the witnesses. Was that so in this case? What hindered the complainants?—What hindered the, now, counsellor of the Presenting Bishops, from being there, except their own mere will? And is justice to be thwarted, and innocence oppressed, because the accusing party, in wilfulness, abstains from the investigation, which is proffered, in self-defense and self-acquittal? Does this constitute an *ex-parte* investigation? In no true sense, can it be called so. The Church does not regard it such. And this Court will not.

But the Presenting Bishops charge, that whatever the character of the investigation might have been, the adjourned Convention was not of a character to give it any force under the Canon; and, it goes for nothing: and the Diocese is without claim to stay proceedings. The Canon, as they justly say, requires, that before a Convention can proceed with a Presentment of its Bishop, two-thirds of the clergy entitled to seats must be present; and two-thirds of the parishes canonically in union with the Convention must be represented. They claim, that, to refuse to present, the same constituents are necessary; and they deny that they were there.

When it had been argued by the Bishop of New Jersey, not only in his reply to the Presenting Bishops, but also in answer to the Bishop of Ohio, who, on the next day, claimed and obtained permission to reply to him that the *converse* application of the limitation of the Canon, could not apply: as the language is strict, "*Said presentment* may be made;" as limitations are never against mercy; and, if analogy be resorted to, *one* man suffices to acquit, before a jury, while *twelve* men must unite, in his conviction: and when the Bishop of New Jersey had shown, that, if the Canon did require it, more than two-thirds of the Clergy entitled to vote were present; and was proceeding with the analysis of the Lay vote; upon an interruption, from one of the Presenting Bishops, that his mere statement could not be accepted; the Court, without dissent, decided, that *the application of the two-thirds principle does not apply to a refusal to present.* This portion of the argument is therefore now omitted.

Now, mark the relation, as to time, of the two proceedings, under discussion. I mean, the Diocesan Investigation and the Presentment by three Bishops, *now* before this Court. Again declaring, that I separate myself from this proceeding of the Diocese, and only stand before you, now, as its next friend, in the assertion of its rights, I wish to clear myself, even in this, from any show of inconsistency. Without the slightest measure of responsibility, for the postponement, by the late Presiding Bishop, of the Court, first called, by him; I had determined and declared, that no advantage should be taken of it. I expected, if there was a trial, to be tried, upon *the first Presentment*. All my arrangements, and all my preparation, had been made, in reference to that. But, when the Presenting Bishops without consulting me; without enabling me to meet or to explain the additional charges, which they make; with just the time, beyond the stated limit of the Canon, that it took the Bishop of Ohio to read their paper, here, this morning—with ninety minutes' notice—come down upon me with a new Presentment, the case is changed. If they have defeated themselves, it is their own look-out. If they have put themselves to inconvenience, I cannot help them out of it. If they had come to me, at first, I would. I would have met them frankly, and given them truthful information. But they adopted evil counsellors. They have fallen into evil hands. I pity; but I cannot help, them. It is their affair, not mine. And, now, I say, that, while their new Presentment is not dated, until July 22d—as it afterwards appeared, on the admission of the Bishop of Ohio, it had not the *third* signature, and, so, was *no* presentment, until August 11—the action of New Jersey, beginning on the 27th of May, and consummated on the 14th of July, is prior action: and, by their own statement of "what *must have been* the expectation of the Church, in her Canon for the trial of a Bishop, viz—That action shall first take place in Diocesan Conventions," excludes them, altogether, from this Court.

I could have wished, could I wish so much harm to any living man, that another had been, in my place; and I had perfect freedom to defend these principles. But, you will bear me witness, that, at the opening of this Court, I pledged myself, that I would raise every point and plant myself on every foot of ground, that could be urged or taken, to defend the Bishops, that are, and those that are to be, from any similar position. To me, no harm can, now, be done. I have been twice presented; and exposed to all the obloquy and all the odium, which can attach to such a posture. But, you are yet untouched. And, for your sakes, and for their sakes, who shall come after you, and me, until the world shall end, I am resolved, although the opposite theory prevails, with the Presenting Bishops, to do, what lies in me, to make the trial of a Bishop, hard. This Canon is but new. We have had one trial under it. And, I most solemnly believe, that greater evils have arisen, from that trial, than could have come, if the offences charged upon the Bishop of New York—which I have never for one moment believed—had all been true. And, now, you are pressed, and urged, and threatened, and almost driven, to proceed, with me. When my whole Diocese, with whom I have gone in and out, for twenty years, is with me. When there are only two of the Clergy who openly oppose me; and two or three who fall in, sometimes, on collateral or incidendal questions: and all the names of all the Laity, who further this proceeding, could be written on my thumb nail. It is not mine, to press, to urge, to threaten, or to drive. But, as a free, and as an honest man, I must declare to you, you cannot go on, and try these charges. They are not lawfully, before you. The Diocese has put itself, canonically, between its Bishop and this Court. To reach him, you must trample upon it. You must disregard the rights of one Diocese; you must invalidate the rights of all; you must endanger the peace, the harmony, the unity, of the Church. It may not be for me, to give advice. I do it for your sakes; not for my own. I repeat it, you cannot go on, and try the Presentment, now before you. I know, it has been said, "No good will come of this; there will be another Presentment, another trial: and the end will be the same!" That may be so. I cannot say. It does not touch the right. You cannot go on, now. You must go home, and leave this matter where it is. And I, for my part, have but this to say: let a Presentment come up, square; and I am, here, to meet it.

On the following morning, the Bishop of New Jersey had permission to add a single point; which he had omitted, in his argument.

The Presenting Bishops say, at the conclusion of their Reply, as if it were a clenching question—"We cannot but ask, what would have been thought of the Legislature of Mississippi, had it sent a Committee to New Orleans, to remonstrate with the Court of the United States, against subjecting their Governor, Quitman, to a trial; or of the Judges of that Court, had they debated, for days, the propriety of dismissing the prosecution, because of such remonstrance?" The answer is the simplest, in the world. Governor Quitman was *not* before that Court, as governor of Mississippi; but as a private citizen. The Legislature of Mississippi had *no* power to bring him, before that Court. The Respondent *is* here, as Bishop of New Jersey. The Convention of his Diocese *have* power, under the Canon, to bring him here, by a Presentment. There is not the slightest agreement in the cases.[*] Therefore, not the slightest fitness, in the illustration.

Subsequently to this, the Bishop of Ohio, for the Presenting Bishops, claimed and had leave to reply to the Bishop of New Jersey; as, at a later period, the Bishop of Maine also did. The Bishop of New Jersey replied to them, successively. A part of his reply to the Bishop of Ohio is added here; as carrying out, more fully than the preceding argument, two or three points, of some importance.—After insisting, at great length, on the necessity of following out the "letter," rather than the spirit; as being "the voice of the law; by which alone it speaks"—so as to treat the law very much after the manner of the Sadducees, "*who say there is no* resurrection, neither angel, nor *spirit*"—the Bishop of Ohio claimed, that the omission to raise the points, now raised, by the Diocese of New Jersey, in the case of the Bishop of New York, was conclusive, against their validity; severely censured the opinion of the Bishop of New Jersey, as to the comparative evils resulting from that trial; and, at great extent, and with much warmth, denounced, as, at once, dangerous to the Church, and unworthy of himself, the declaration of his purpose, to do what rested upon him, to make the trial of a Bishop, hard. To this, the Bishop of New Jersey replied, as follows:

I am aware, that in the Court, by which the Bishop of New York was tried, the principle of the Canon, now in question—the prior, if not exclusive, right of a Diocesan Convention, to make presentment of its Bishop—was never pressed. But, I also know, that it was urged, with utmost earnestness, upon his devoted and distinguished Counsel, my late lamented friend, David B. Ogden, Esq.; and refused, from his entire conviction, that his client would be acquitted, on the merits. And moreover, I know, that two of the most influential Presbyters of that Diocese, did represent to the three Presenting Bishops, their own views, as to the Canon, and the views of a large body of the clergy and Laity; in entire agreement with the interpretation from New Jersey.

My opinion as to the greater evils, which resulted from that trial than could have come of the offences charged in it, I freely re-assert.—It has presented the Protestant Episcopal Church in the United States of America, as a divided Church. It has seemed to permit, if not to authorize, the impression, within the Church and without it, that Bishops may be brought to act, upon inferior motives, with ulterior aims. It has given tongue to the astounding thought, that even in this Church, at this day, men may be marked, as subjects, if not victims, of a line of action, of which the end was seen, from the beginning.

The Bishop of Ohio misunderstood me, if he thought I said, the present Canon made the trial of a Bishop, hard. I said, it was my purpose to do what lay in me, to make it so. I say so, yet. He does me the great honor to remember a remark of mine, made many years ago. I do not recollect it; but I do not doubt his accuracy. I said, in reference to a proceeding of a Diocese against its Bishop, "What, children try their father!" I accept, at once his memory, and his suggestion. I adopt the figure. It does not hold, all around; but it comes near enough. The members of a Diocese *are* as the children of one father. Now, mark, how carefully the Church restrains these filial hands. She does not say, that any number of the children, gathered, anywhere, at any time, in any way, may institute proceedings, for the trial of their father. She does not trust, so much, the very love of sons and daughters. She requires a due assemblage, in Convention. She requires the presence of two-thirds, of either sex. She requires, that they shall wait one day, and sleep, one night, upon it. She requires, then, that two-thirds of the two-thirds, of both sexes, shall unite, in the proceeding. Is not this making the trial of a Bishop hard? Is a father trusted, even to the tender mercies of his children? And, will it be believed that "any three Bishops of this Church," unspecified, undefined, uninstructed, uncontrolled, unregulated, were ever meant as an alternative? I never heard, till recently, the explanation of this clause, given in this Court, by the Bishop of Indiana, who was Chairman of the Committee of the House of Clerical and Lay Deputies, by whom the Canon was reported, that it was designed only to meet the case of Bishops, who had resigned their jurisdiction, and of Missionary Bishops, and of any other Bishops, of this Church, who might, from any cause, have no Conventions, to proceed against them, if offenders. But, I confess, it has made the clause, for the first time, to my mind, even intelligible; to say nothing about reasonable and just.

The Bishop of Ohio would deem it a great hardship not to be liable, on easy terms, to trial; would never know how he might stand among his brethren, and in the Church, as to the matter of his morals; would hardly know how he should stand, with his own self. In what a sad perplexity, upon this theory, the Bishops of the Church of England must have been, for centuries; where there is no provision for the trial of a Bishop. And yet there cannot be on earth a more exemplary set of men, or better reputed of among their brethren.

And, there is another portion of the Church, from which the very instincts of my being so revolt, that I could do anything short of a denial of the whole substance of the Catholic faith, rather than be a Romanist, and yet, we must own, that in her generation, the Church of Rome is wise and prudent, and stands well with men.—Now, who has ever heard of the trial of a Romish Bishop? Scarcely, of a Romish Priest. When one of the Clergy of that Church falls into open and notorious sin, he is sent off, in silence and solitude and sorrow: we humbly trust, to make his peace with God. And the Church and the world are spared the scandal of his offences, and the greater scandal of his trial.

[Of the remaining portions of the Bishop of New Jersey's replies, to the Bishops of Ohio and Maine, it is not deemed necessary, now, to write the notes out. They remain in his possession.]

Provisional Bishop.—At the recent Convention of this Diocese, the election for Provisional Bishop, agreeably to a canon of the last General Convention, resulted, at the ninth ballot, in the choice of the Rev. Jonathan Mayhew Wainwright, D. D., D. C. L., an Assistant-Minister of Trinity Church, New York. This result, very properly, gives general satisfaction throughout the Diocese, and elsewhere. In this feeling we would express our entire concurrence, with the hope and prayer that it will be overruled to the best interests of the Gospel in the Church, and therefore to the continued strengthening of the cause of those sound principles for which this Diocese has been ever distinguished. It is also matter of peculiar pleasure to us, that we can repeat, of the present Bishop-elect, what we said of Dr. Creighton, who held that position a year ago, respecting his "personal attachment to, and sympathy with the present Diocesan:" points on which Dr. Wainwright has expressed himself, in reference to the Bishop's position, both present and prospective, with a decison, frankness, and fullness, alike creditable to his head and heart.—*Evergreen.*

Liberal Donation to Dartmouth College.—George C. Shattuck, M. D., of Boston, has given $7000 to Dartmouth College, for an observatary, on condition that the trustees of the college will raise the further sum of $3000 for the purchase of instruments.

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[*] "Qui rodit absentem, qui non defendit, amicum,
Hic *niger* est: hunc tu, Romane, caveto."
—*Horatius.*

[†] The Committee of Investigation appointed by the Convention were the Hon. Daniel B. Ryall, John H. Wakefield, Esq., James Potter, Esq., John L. McKnight, Esq., Charles M. Harker, Esq., Henry McFarlane, Esq., and Thomas H. Whitney, Esq.

[‡] Mr. Ryall was *not* Chairman of the Committee to examine Mr. Germain's accounts, and is liable to no charge of being cognizant of and not disclosing the loan of the Episcopal Fund. The Committee were the Rev. Mr. Williams and Mr. Ryall; and they reported, as had been customary, that the accounts were "in conformity with the vouchers furnished." *Nor* did the Committee of which Mr. Ryall was Chairman in 1850 report, "*contrary to the truth*, that the Fund was secured." Mr. Ryall and Mr. Duer reported that they had examined the securities; and that, in their judgment, they were "satisfactory and safe."

[||] I do not here take in the *lower* court of Justice Rhadamanthus: "*Castigat auditque.*"

[*] Not even the two M.s, of Macedonia, and Monmouth. Much less, the rivers; with the salmons.

From the Banner of the Cross.

A Word or Two, with "One of the Presenters."

The Presenting Bishops, in the apt words of the Editor[*] of the *American Artisan*, "appeal, from the decisions of the Diocese of New Jersey, and the House of Bishops, to the secular press." They had me summoned, before a tribunal, of their own adoption. I publicly declared my wish, that every Bishop of this Church should be present, at the trial. I avowed my entire satisfaction with the Court, assembled. I ordered myself "lowly and reverently to all my betters." I never said one word, in my own personal behalf. I was there, to be tried; if the Court decided, that they could canonically try me. They ordered, that, "as to the matters, acted upon," by the Convention of New Jersey, the Court was not "called upon to proceed further": and, that, in reliance on the pledge of the Convention, as to "the new matters," they "do not now proceed to any further action, in the premises." I was contented with these orderings. I supposed, that, unless the Convention, on the new investigation, should find cause to make presentment, there was an end of the proceeding. But, not so the Presenting Bishops. Into the sick bed, which arrested my "Autumnal Visitation," at New Brunswick, I was pursued, by their "Brief Notice" "of the action of the Court," dated at Philadelphia, on the day after *its* adjournment; and first published, in the *Evening Bulletin*. And I am scarcely settled to the genial duties, which devolve upon me, in the care of more than one hundred and sixty children, already gathered to my side, from almost every diocese in our communion, *within the first three days of the new term*; and within four weeks of my appearance, at their instance, in "the Hall of the Library Association, corner of Market and Fourth streets"—commonly called "Odd Fellows' Hall"—in Camden; when I find myself discussed and dealt with, in the *Banner of the Cross*, by some one, who describes himself, as "One of the Presenters." I shall now confine myself to the first of the three points, which he attempts to make; refreshing his recollection, and supplying his deficiencies.

"One of the Presenters" "*cannot undertake to state the exact words* of Bishop Burgess"—he alludes to the expression, in a recent editorial, in the *Banner*: "the Bishop of Maine so far forgot himself, and the occasion, as to offer a wanton and cruel insult to his brother of New Jersey"—"or those of Bishop Doane, in reply"; but "*can* state the particular topic, which called forth the words, used, on both sides." Your readers will not fail to notice this convenient generality: nor, to see, that, where the question is about "*words used*," "the particular topic" is of very slight importance. Now, I *can* "undertake to state the exact words": and shall proceed to do so; without the slightest fear of contradiction. I am the more bound to do this, as the "public papers," in no case, quote the very words of Bishop Burgess. They seem, with one consent, to shrink from them. I had addressed a note to the Bishop presiding, to request the adjournment of the Court from Camden;[†] where, as the Presenting Bishops were afterwards brought to admit, they had themselves requested the Presiding Bishop to appoint it; to Burlington, the city of my residence.[‡] The Bishop of Maine, as "one of the Presenters," earnestly opposed my request. When he had urged, with great warmth, the unfitness of holding the sessions of the Court, in Burlington, because the people there were altogether in my favor;[§] he said, that, should the adjournment take place, he trusted, that no Bishop would be "*guilty of the* INDECENCY *of being the guest of the accused*." When he had finished his speech, I replied, that the language of the Bishop of Maine was susceptible of an application, which I did not think he could have intended. I myself had been the guest of the Bishop of New York, during his trial; and had been so, in the most perfect innocence and integrity. I had been often entertained at his house, before; and, when the trial was approaching, had been again invited. When I reached New York, the Rev. Dr. Wainwright, whose house had been, for twenty years, my hospitable home, said to me, "your room is ready for you"; but when I told him of the invitation to the Bishop's, he replied, "Then I have not a word to say!" I claimed that there was no man among us, with a more instinctive intuition of proprieties, than Dr. Wainwright; and stated that, until after the trial, I never heard the slightest hint of any impropriety. Such were the circumstances, and, in conclusion, I expressed the conviction, that the Bishop of Maine could not have known the fact. When he immediately replied, "I was aware of it": I said, "Then, the Bishop of Maine has attempted, in this presence, a gross and wanton insult; one which I am sure will be felt as such, I need not say, by every Bishop, but by every man; and I have done with the Bishop of Maine." "One of the Presenters" need not take any trouble to inquire how this transaction became public. A Bishop, though presented, is still a human creature, and entitled to the sanctions of humanity: nor is the whole vocabulary of vituperation permitted to a Bishop, who becomes the accuser of his brethren. The indignation, which was stifled, at the moment, burst out when the Court rose; and many Bishops, in the presence of whoever had come in, upon the doors being thrown open, loudly declared their stern displeasure, at the outrage, which they had been compelled to witness.

"One of the Presenters" volunteers another defense of Bishop Burgess; as charged "in the public papers," with having "insulted me," by recapitulating the offences contained "in the Presentment." No one will believe that the mere recapitulation, however gratuitous, would be regarded as an insult; any more than their first recital, in the reading of the paper. The case was this. I had said in reply to the paper read by the three Bishops, in answer to the memorial from New Jersey, that I was "bound, by the most sacred duty," "to stand by the Convention, and vindicate it from the depreciating and abusive language," which they had employed. And I had added, that I should be "guilty, if I did not, of a blacker crime, than I am yet accused of; the treachery of silence, when the absent is condemned unjustly." It was after the Bishop of Ohio had replied to my argument, before the Court,[||] and I had replied to him, that Bishop Burgess claimed the right to speak. Several of the Court objected, on the ground that enough, on both sides, had been said. I requested that he might be heard. He said, that as his remarks would be directed against me, and must be very severe, he could not consent to speak by my courtesy. I urged the Court to give him the right to speak. They did so: reserving "the last word" for me. He then proceeded in a strain of accusation, condemnation, and denunciation, such as I have never heard; not only reciting, one by one, the offences charged, but urging them, as crimes committed; and that with a dilation and detail, as odious and offensive as language can supply. To that portion of his speech, my answer was precisely in these words, "Were I in any other position than that which I now hold, I would say that I had listened to an atrocious libeller. But, I will not say it; and I do not. This, however, I will say. If the members of this Court have ever witnessed such an assault, in such terms, and in such temper, then there are two, which I do not believe, such as the Bishop of Maine is. I lay such restraints upon myself, in this connection, I lay such restraints upon myself, as amaze me, in their contemplation; and force me to the conclusion, that, sinner as I am, I am not yet forsaken by the heavenly grace." And, now, we are told, by "One of the Presenters," that Bishop Burgess "only uttered what it was agreed among the Presenters, ought to be said; and what he was requested to say." On the one hand, it is a sensible relief, to find that Bishop Burgess was not capable alone of all he did. But, on the other, a proportionate surprise and sorrow, that there should be two others, who were capable of sharing in it. Such was the sense of several of the Bishops, as to his behavior on this occasion, that, after the adjournment that day, the strongest expressions of amazement were employed, that such an outrage could be borne so patiently. And, what, to me, is far more precious than all the issues of the case, a Bishop, second to none, in meekness, modesty, and moderation, assured me, when the Court had risen, that, in all that I had said, I had not uttered one word, that I should ever have to regret. "*Non nobis, Domine.*" "Not unto us, O Lord, not unto us, but, to Thy name, give the praise."

It is painful, to me, to speak thus of myself, and to write such things of any other. But, I am left with no alternative. From the tribunal of their own choice, the Presenting Bishops, jointly or severally, make their appeal to the public, through the press. I shall not follow them, where duty to my Diocese, or to my order, does not compel. I lay myself under one other limitation. Wherever I pursue them, it will be with no convenient shelter of a trinal responsibility: but with my plain and proper name.

G. W. DOANE.

Riverside, 4th November, 1852.

⁂ Editors who have given insertion to the article signed, "One of the Presenters," are respectfully requested to insert this, also.

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[*] I do not even know his name. Nor did I ever see the paper, until a copy of that of 30 October was sent to me. His article was written when only the "Brief Notice" of the Presenting Bishops had appeared, in the *Evening Bulletin*. He approves himself, in it, an able and a fearless man.

[†] Some other facts, in this connection, will come out, some day.

[‡] I used the following language: "The undersigned respectfully but earnestly requests that the Court of Bishops will adjourn to Burlington: on the ground, that his witnesses, with scarcely an exception, are there; and that they are persons whose duties and occupations require them to be there, so that he would be deprived of the testimony of many of them, and subjected to great expense in regard to such as might attend. He represents also the great personal inconvenience to himself of being withdrawn from his home; his family being in affliction, and requiring his presence. And he submits, that, as his transactions were there, he may claim to be tried in their presence, who, for twenty years, have known his daily life."

[§] A new theory, this, as to the change of *Venue!*

[||] The "argument" is in print: in pamphlet form: and in the *Pennsylvania Inquirer* of Nov. 5th.

Communications.

For the Churchman.

Thanksgiving-Day Meditations.

BENEDIC, ANIMA MEA.

It is not enough that the Christian uses his Prayer Book at the public services of the Church. As a means of so using it on these occasions as to conform to the Apostolic model, so essential to true devotion, of praying and praising both with the spirit and with the understanding, the Liturgy should also be used, in all its parts, as a guide in the devotional *reading and meditation* of the closet. Much of it is Scripture itself, and all of it the best companion and aid to the edifying reading of Scripture which we can have. The Prayer Book is also eminently profitable for spiritual guidance in domestic and private worship, as well as in the temple and at the altar. A part of one of the Hymns in its Daily Evening Prayer is now proposed for practical and devotional consideration.

> "Praise the Lord, O my soul; and all that is within me, praise his holy name.
>
> Praise the Lord, O my soul, and forget not all his benefits;
>
> Who forgiveth all thy sin, and healeth thine infirmities;
>
> Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness."

The reader is of course aware that this is the commencement of the 103d Psalm, "A Psalm of David." It is a precious privilege which the children of our spiritual mother have in the pious provision she so largely makes for instilling "The Book of Psalms" into the minds and hearts of her children, and making it, as saints have ever made it, since it was compiled, their daily companion in seeking to grow in grace, and in the knowledge of God and of His service, and in pouring out their hearts before Him.

> "Praise the Lord, O my soul; and all that is within me, praise His holy name."

Contemplating the powerful calls to grateful acknowledgment presented by the manifold mercies of his God, and reflecting on the weight of obligation under which his entire dependence places him, the psalmist excites every faculty of his soul to "praise the Lord:" he would have "all that is within" him engaged in this work of love. He would have his *memory* recall the instances of divine goodness—

> "Praise the Lord, O my soul, and *forget not* all His benefits."

He would have his *understanding* fully convinced of Jehovah's claims to his returns of gratitude and love; his *will* thoroughly interested therein; his *affections* bring to it their warmest and most earnest emotions; and *all his soul* given to the holy work—

> "Praise the Lord, O my soul; and *all that is within me* praise His holy name."

And surely the true-hearted christian will ever delight to recall his experience of the loving kindness of the Lord. His understanding, addressed by every mark of affection which the Parent of the universe affords in the formation and care of His intelligent creatures, and enlightened by the Gospel to discern the perfection of divine love and mercy, will gladly yield to the force of the motives thus presented, and give its best powers to offerings of praise and thanksgiving. He will cheerfully renounce whatever, in the cares, pursuits, or joys of life, may interfere with centring his will, his affections, his most ardent feelings, his every faculty, in the love and service of the greatest and best of beings. Contemplating his entire dependence on the unmerited goodness of God, and his entire obligation to Him for all his sources of comfort, enjoyment, and happiness, he will enlist all that is within him that he may duly appreciate, and sincerely apply as a rule and measure of grateful devotion of heart and life, the *weight of obligation* which results from this dependence.

> "Who forgiveth all thy sin."

Well may this stand foremost among the "benefits" enumerated. There is no man that sinneth not. Sad experience teaches that the deeply-rooted depravity of our nature, constantly manifesting itself in sinful indulgences in will, word, or deed, and in sinful indifference to and neglect of required duty, exposes us all to the just wrath of heaven; and that we have in ourselves no resource whence can be drawn a reasonable hope of averting or escaping that wrath. If the unmerited mercy of God do not interpose, all the show of happiness which the world presents cannot, save by consummate deceit, withdraw the conscience from "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." The foundation of all true happiness in this world, and much more of happiness in the next, is the blessed doctrine, growing out of the Gospel scheme of grace, mercy, and truth through Jesus Christ, and which His Church's creed has ever incorporated into the true profession of christianity, "THE FORGIVENESS OF SINS."

When then we call on our souls to "praise the Lord, and" on "all that is within" us to "praise His holy name," let our heart's grateful contemplations be first directed to that scheme of grace, mercy, and truth, as the Bible presents it. *As the Bible presents it*; and not as human theories have distorted and corrupted it. Thus viewed, it does not more clearly hold out forgiveness as the gift of God, than as a gift that man is to seek by means and conditions which that all-gracious God Himself has thereunto appointed. These indeed give no claim as of merit; but they have great and precious promises attached to them in the exercise of His unmerited mercy. Every thing that can constitute a claim as of merit has, in kind consideration of our utter incompetency, been done for us. God, however, gives us ability to comply with these means and conditions; and requires us to do so; and promises that forgiveness of sins, and full and free justification, and His eternal favor and salvation, shall be the reward. The Bible nowhere promises that the forgiveness procured by Christ, and its attendant and resulting blessings, will be conferred on any but those who seek them in faith—that true evangelical faith, which feels and owns their need of Christ's redeeming mercy, found in their native corruption and insufficiency, and in their grievous actual sinfulness; which, in deep humility and true repentance, receives and entirely depends upon Christ, in the nature, attributes, and acts revealed of Him, as their only and all-sufficient Saviour; which gladly surrenders heart, mind, soul, and strength, to that love of Him which rejoices in the bounden duty of walking in all His commandments and ordinances; which places all their reliance for ability to do so, on the regenerating, renewing, directing, and furthering influences of the Holy Ghost; and which seeks these through the divinely-appointed means of their conveyance.

Therefore the Christian who would have reasonable ground of hope that he has a personal interest in the forgiveness of sins, must put it seriously to his conscience, whether he does all he can to learn what God requires of him, in order that forgiveness may extend to him, and whether he honestly, sincerely, and faithfully devotes himself to what is thus required. If not, he must be content to bear, in the day of judgment, and through eternity, the intolerable burden, and the merited punishment, of unpardoned sins—sins for which forgiveness was offered, and ungratefully refused.

> "And healeth all thine infirmities."

His must be a cold and ungrateful heart indeed, who, having experienced bodily pain and sickness, has been healed; and yet is insensible of the goodness herein of his Heavenly Parent, unwarmed with gratitude to Him, and unmoved to that love and devotion, which true gratitude could not but inspire. His is a mournfully special case, in which the mercies of God are wickedly abused, to the increase of guilt, and of the weight of the horrible punishment that must ensue.

But the sad effects on our bodies of man's first disobedience, are but comparatively small consequences of that tremendous fall. It gave rise to moral distempers, infinitely worse than any that are physical. And these, like a universal epidemic, leave no portion of the globe unvisited, and no one of the sons of Adam exempt from them. Their influence appears in the loss of that soundness and vigor in which the human soul was created; in the infection which deranges and paralyzes the affections of the heart, and pollutes and degrades it; and in the guilty passions and desires, which bring dreadful accumulation of sin, and like the tendency of natural diseases to natural death, draw on the subject to death spiritual and eternal.

But "is there no balm in Gilead? Is there no physician there?" Yes: in the dispensation of grace and mercy through Jesus Christ—in the precious Gospel of the Son of God—there is a full, perfect, and sufficient remedy offered. He Who declared that the whole need not a physician, but they that be sick, is Himself the Great Physician of the soul. By the wholesome medicines of His doctrines and grace, imparted through means of his appointment, He healeth our infirmities. O! in that faith which looks to His healing power as our only hope, and humbly and devoutly seeks its exercise as he requires, let us have constant recourse to Him, feeling our infirmities, deeply penitent for the sins and follies, which have so increased and aggravated them, and cheerfully submitting to the labor, and watching, and earnest effort, and salutary discipline, with which he would have us apply the remedy. To such living active faith He holds out, even in this life, a precious reward—a sweet consciousness that the balm is exercising its sanative virtues—a blessed experience that our souls have cause indeed to praise the Lord for healing their infirmities. In this life, indeed, it will be but a healing *process*.—Perfect health and strength can be attained only in a better country, that is the heavenly. Constant exposure here to hindrances and relapses will call on even the most advanced towards that health and strength, to be ever humble and watchful; and on *all*, to feel that as penitence is a never-ceasing duty, so is it often pressed upon their wounded consciences with specially painful force. Still: the good and faithful christian will feel that the Lord is gracious, long-suffering, and of tender mercy; that his infirmities are regarded by Him with pity; and that a healing is applied, to restore hope, and strengthen faith, in the perfect and happy health of heaven.

> "Who saveth thy life from destruction."

When we are rescued, by the good providence of God, from imminent danger, and a life is spared, which had appeared to have been given over to destruction, the best dictates of our nature prompt to a heartfelt expression of praise to our Deliverer.

And when we reflect on the multiplied dangers to which we are constantly exposed, and the unnumbered accidents which, in a moment, in the twinkling of an eye, may terminate our life; and consider that it can only be prolonged by the unremitting care of Divine Providence; how can we fail to be impressed with a grateful sense of His goodness "Who saveth our life from destruction!"

And when the true penitent carries his contemplations from time into eternity, and reflects on the everlasting "destruction" to which our sins expose us, and on the unspeakable love which has been manifested in redeeming us from it by the stupendous sacrifice of the Incarnate Son of God; he will delight to meditate, with genuine living faith, on this great redemption, and stir up the inmost depths of gratitude and love, in praising the Lord for saving his life from destruction, and thus opening the way for that everlasting song which *the saved* will sing before the throne of God in heaven.

> "Who crowneth thee"—Who surrendereth thee—"with mercy and loving kindness."

Mercy and loving kindness do indeed mark the ways of God to man. Whether creation, providence, or grace, is the subject of our contemplations, we see them clearly manifested.—They are evinced by the Good things of this life, given us to enjoy; by the constant care and support which we receive from our Heavenly Parent; by the consoling doctrines, animating hopes, and delightful duties of the Gospel; by all our civil, social, domestic, intellectual, and spiritual advantages: and even the ills of life, in the light in which the Gospel places them, as loving and salutary chastisement, tending to precious benefit here and hereafter, and having provided for them consolations of the holiest and most elevated character, bring to the enlightened understanding and sanctified affections of the true christian, farther evidence, fraught with happiness and joy, even amidst sorrow and suffering, of mercy and loving kindness.

Beautiful is the view of the mercy and loving kindness of the Lord, set forth in the following Thanksgiving Day Hymn of the Church:

"Praise to God, immortal praise,
For the love that crowns our days;
Bounteous source of every joy,
Let Thy praise our tongues employ:
All to thee, our God, we owe,
Source whence all our blessings flow.

"All the blessings of the fields,
All the stores the garden yields,
Flocks that whiten all the plain,
Yellow sheaves of ripen'd grain;
Lord, for these our souls shall raise
Grateful vows and solemn praise.

"Clouds that drop their fatt'ning dews,
Suns that genial warmth diffuse,
All the plenty Summer pours,
Autumn's rich o'erflowing stores;
Lord, for these our souls shall raise
Grateful vows and solemn praise.

"Peace, prosperity, and health,
Private bliss and public wealth,
Knowledge, with its gladd'ning streams,
Pure religion's holier beams;
Lord, for these our souls shall raise
Grateful vows and solemn praise.

O, then, christians who are true to your Master and only Saviour Jesus Christ; in every situation in which you may be placed; surrounded by the blessings of God's hand, supported, defended, delivered, by His providence; instructed and consoled by His word; pardoned, renewed, sanctified, and strengthened by His grace; and with the blessings of eternity provided and secured for the truly faithful; let all, with one consent, with the best affections of their hearts, and as a part of the whole devotion of their characters and lives, often press home in sacred meditation, and mingle with their acts and exercises of religion, the inspired "*Benedic, Anima, Mea,*" thus beautifully rendered in the eighty-second of the Church's "Selections from the Psalms of David in Metre:"

"O bless the Lord, my soul,
His grace to thee proclaim;
And all that is within me, join
To bless His Holy Name.

"O bless the Lord, my soul,
His mercies bear in mind;
Forget not all his benefits,
Who is to thee so kind.

"He pardons all thy sins,
Prolongs thy feeble breath;
He healeth thine infirmities,
And ransoms thee from death.

"He feeds thee with His love,
Upholds thee with His truth:
And, like the eagle's, He renews,
The vigor of thy youth.

"Then bless the Lord, my soul,
His grace, His love proclaim!
Let all that is within me, join
To bless His Holy Name."

B. T. O.

For the Churchman.

MR. EDITOR:

Will you permit me to say a few words through your columns, on a subject which has excited much attention and remark in various quarters, viz., a Court of Appeal. It has been said by one writer, that, necessary as such a Court may be, he had little hope that it would be established. And we have been assured from another quarter, that the body of Bishops will not entertain an appeal, which an oppressed clergyman would make to them.

I should be sorry to believe that they would positively refuse to do this act of simple justice.

Does it not belong to them to examine and settle questions of doctrine that involve heresy? Are they not the persons whom Christ has appointed for this important purpose? To whom can we look for decisions on acts whose morality may be doubtful? Or must each man be left to judge for himself in these matters? Shall one Bishop have the right to define what is truth, in respect to any point of doctrine, and to pronounce all who do not believe this according to his teaching, to be *heretical and immoral*? And shall there be found no apostolical power rebuke such a Diotrephes? I cannot and will not yet believe it.

What priest amongst us would be satisfied, to be silenced, cast out of his Church, branded by a public trial before his enemies, or at least before persons prejudiced against him, and by a public reprimand, as guilty of holding heretical doctrine, and of immorality; and then to be told that however unjust we might feel and know it to be, we must submit without appeal. Yet if such a precedent be permitted as seems at present likely to be allowed, what priest is not liable to this very injustice? Who will feel himself safe?

Let us bear in mind that a precedent once established has a wide range. It may be quoted for acts widely different from itself. In a government by constitutions, precedents acquire a vast importance, and for this very reason should be most keenly scrutinized and examined, in relation to all their remote as well as immediate bearings. It is a matter of greater importance than I can find words to express, that men should feel sure of finding, somewhere in the world, a standard by which the simple justice of actions may be determined. That error and injustice may be seen to meet an *authoritative rebuke*, even if their evil consequences be not capable of removal.

I have heard complaints from almost all the Bishops, that the number of candidates for the ministry, had been decreasing of late years. May not this feeling, that their reputation is not safe in the ministry, from evil disposed and prejudiced men, have its weight in determining the minds of young men? What young man, zealous and devout, who, after tracing through the recent trial in Massachusetts, and seeing its injustice, should be told that there is no remedy in the Church, and that he must not venture into the civil courts for redress—what young man, regardful of his own character, would not shrink from placing himself in such a critical position? Depend on it, Mr. Editor, if our Bishops really feel anxious to swell the ranks of the clergy, they must show that they, *as a body*, will defend the right, and suffer no man, however humble, to be borne down by oppression, who has taken shelter in the maternal bosom of the Church.

November 7th, 1852. A PRESBYTER.

[The above suggests serious and important matter of reflection, especially in these times. We do not think, however, that our Bishops have any right to entertain an appeal, except it be given them by Canon. Ought it not so to be?—ED. CH'N.]

For the Churchman.

In accordance with previous notice, an adjourned meeting of the clergy and laity of New York city, for considering the subject of the purchase of Zion church, was held in the S. S. Room of St. John's Chapel, on Friday, Nov. 5th.

The Rev. Dr. Wainwright, Provisional Bishop-elect of the Diocese presiding, who opened the meeting with prayer.

The minutes of the preceding meeting were read by the Secretary, and approved.

The Rev. Dr. Hawks, acting Chairman of the Committee appointed to report upon the subject, stated that some members of that Committee, including himself, had visited the section of the city referred to, and were all most strongly impressed with the great importance of the work proposed to be done, and the necessity of energetic and speedy action. He spoke of the wretched condition of the great mass of the population there, both in a temporal and spiritual point of view, and declared it to be the belief of the Committee, that nothing effectual could be done for the improvement of their spiritual condition, without some efforts, at the same time, for the relief of their bodily necessities. He had been assured by Mr. Pease, whose efforts in behalf of the poor in that portion of the city are worthy of all praise, and have been productive of a great amount of good, that if the plan which it is proposed to adopt, should go into operation, a large congregation could be gathered in three months' time, together with a Sunday School of from two to three hundred children.

The Rev. Mr. Peters read from the N. Y. Daily *Times*, a brief account of the great and beneficial results effected among the poor of Edinburgh, Scotland, by the late Dr. Chalmers, on a plan almost precisely similar to that which is embodied in the following resolutions, which were offered by Rev. Dr. Hawks in behalf of the Committee, and unanimously adopted.

1. Resolved, That a mission established by the Episcopal Church, at the Five Points, must, to be useful, embrace measures designed for the alleviation of bodily suffering and want, as well as for the spiritual improvement of the irreligious and ignorant; and that therefore the enterprise should include homes and employment, as well as a house of worship.

2. Resolved, That it is our duty as Christians to attempt such a mission, and that experience has shown that, with God's blessing, there is every ground to hope for reasonable success in this mode of doing good.

3. Resolved, That a Committee of twenty, the Provisional Bishop-elect being Chairman, to be composed of an equal number of clergyman and laymen, be appointed by the Chair, with instructions to proceed without delay in soliciting funds, sufficient to commence at once such a mission; and that the mode of accomplishing the object of procuring funds be left to the discretion of the Committee.

4. Resolved, That when we adjourn, it be subject to the call of the Chairman, made upon the request of the Committee now raised.

On motion, the chair was granted leisure to oppoint the members of the Committee, in accordance with the third resolution.

The meeting, upon motion, then adjourned.

Great interest was manifested by those present in the object of the meeting, and in the discussions which took place.

THEODORE A. EATON, Secretary.

Since the above was written, the Committee has been appointed, and the members have been notified to meet the Rev. Chairman in the Vestry room of Trinity church, on Thursday, Nov. 11, at 1 o'clock.

[It gives us much pleasure to insert the above. It certainly is high time that something efficient was done by the Church in this city, in the great duty of *seeking out* the destitute and demoralized, that they may, if possible, be brought to Christ to be sanctified by His grace, and saved by His mercy. Every churchman who enjoys a comfortable parish church, should gladly do what, according as God hath prospered him, he can, to make spiritual provision for those who cannot secure such churches for themselves, and to call to repentance those who see not, or who feel not, their need of the Gospel. Those who can afford to pay high pew prices and rents, and to build and furnish splendid temples, can hardly enjoy them as Christians should, unless they contribute *proportionately* towards providing churches for their less favored brethren, and furnishing the Church with means of efficient aggression into the dark territory of irreligion and vice. We want in this city many such operations as that contemplated by the above meeting, and no place better fitted for a good beginning than Zion Church.—ED. CH'N.]

THE CHURCHMAN.

NEW YORK, NOV. 20, 1852.

The present proprietor of the Churchman is not the editor, and will have no share in the editorial department. He feels the responsibility of his position, however, in the duty it imposes, and which is enforced by his own long-cherished views as a sincerely attached lay member of the Church, of so holding and using his ownership of the paper, as may tend to its fully sustaining the character set forth in the following standing notice:

"It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which, that Diocese has been enabled to promote 'THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.'"

Believing, also, that it is no more than befits a *Church* paper, it is the proprietor's intention that this journal shall be always open to the Bishop of the Diocese, for such use, official or otherwise, as he may, from time to time, desire to make of it.

Acting under advice entitled, as he thinks, to his respect and confidence, and to the respect and confidence of the Church, the proprietor hopes soon to present to his readers the name of an editor who will be satisfactory to the friends and patrons of the paper, and commend it to the approval and encouragement of the Church. Meanwhile he has promise of such supervision and services of the editorial department, as, he trusts, will be found of the same character.

Business communications, and, for the present, *all* communications for this paper, should be addressed to

JOHN HECKER,
Proprietor of the *Churchman*,
No. 9 Spruce-st., New York.

The present situation of the Church is matter of deep and painful thought to many of her devout members. Lures and forces seem to be enlisted against her purity and truest interests on all sides. These from without are too often abetted and aided within her sacred inclosure. Infidelity and worldliness are striving hard against her. The flesh and the devil would destroy by corrupting her in the religion and morals of her members. Unscriptural forms and systems of religion, Popish and Protestant, seek to weaken her communion, either by abstractions from it, or by infusing error into it. Strifes and dissensions, and unkindness and uncharitableness, abound within her. Many of her true sons are thus saddened and alarmed; and the question is often asked, What, under these circumstances, shall be done?

It is not our present intention to notice any of the means which we have seen proposed for bringing into the Church more of agreement, of purity, and of unity; and for guarding her against corruption from without. We would respectfully suggest our own proposition, with the humble prayer that the reader's heart may be turned, by God's grace, to an earnest consideration, and a faithful and true appreciation, of it.

It is simply this. To take the Church for our guide, in seeking the establishment and maintenance of a system of unity and cordial co-operation among ourselves, such as may be hoped to build up the cause of Christ, in its faith, piety, and charity, within the Church, and to commend her to the serious christian consideration of those without, as a system, not of antagonism, but of spiritual growth and progress; not provoking controversy, but exciting to pure christian emulation; not seeking influence by novel enterprise, or by connecting with it the name, or incorporating with it the reputation, of any individual or party; not seeking its interests in human policies or popular expedients: a system, in short, which looks to the Holy Bible for the great fundamental *principles*, and to the wise and good among our fathers for their application in the best *mode*, of christian piety and devotion.

Our Church system has historical recommendations of the highest value. Its communion was introduced into Great Britain in Apostolic times, if not by an Apostle in person. It there flourished and increased long before the distinctive features and uncatholic pretensions of Popery made their appearance in Christendom. It was sorely tried by the revival of Paganism in the land. This reduced it to a small number, and expelled it to a remote portion of the country. In process of time, a new Christian Church was framed among these Pagans, under the auspices of the See of Rome, then gradually advancing towards its assumed sovereignty over the nations. The still existing British Church long refused subjection to it. The force of circumstances, however, compelled it to yield at last to a union with this intruding Church, and thus brought it into a forced subjection to Rome; and therefore to the consequences of the gradual encroachments of that power upon the liberties of Christendom. To these encroachments, however, the British Church, even as thus compounded of the old and native, and of the new one brought from abroad, did not yield *on principle*. A constant succession of protests proved that she had not voluntarily abandoned the ancient catholic rule of national ecclesiastical independence. Circumstances at length favoring, she effectually asserted this independence, and stood forth in her original prerogative of self-government, as the Church of God in Britain. Restored in this respect to her rightful character, she soon threw off the corruptions she had imbibed from connection with Rome, and returned to spiritual identity with the original Apostolic British Church. Thus reformed, she followed to this new world the nation in and for which God had placed her as the witness and keeper of the Gospel. The section thus here planted, deprived, at length, by our civil independence, of the fostering care of the mother Church, soon received, in the apostolical episcopacy, from the *Scotch* and *English* Churches, the means of full organization as the *American* branch, of the Reformed Catholic Church. Becoming such, it became *that* ecclesiastical body, which only, among the communions in our land, is identified with the regular organization established for the British Christians of Apostolic times, and their brethren and descendants.

If the scriptural and primitive views of the unity of the Body of Christ, His Holy Catholic Church, are important as a rule and measure of evangelical duty, it results from this rapid survey of amply attested historical facts, that our Christian obligations, as the brethren and descendants of British members of the Church, are to be fulfilled in this communion.

Her ample provisions for fulfilling these obligations, come to us under sanctions of the holiest and most venerable character. It was the object of the English Reformers, not to establish a new Church, but to restore the old to what it was, before marred and corrupted by the anti-Christian influences of revolted Rome. They took the Bible, and primitive catholicism, as the rule by which to test what they found in their Church, when Rome's sceptre was thrown off. What was—and there was much—at utter variance from this test, they threw off: what was required by it, they retained: what was of a mixed character, they reformed: what, in their sound and sober judgment, being consistent with it, was desirable, as good for the edification of the Church and its members, they added. Thus they formed a system for preserving the true confession of the Catholic faith, for celebrating the Christian sacraments and worship, for the solemn public enunciation of Holy Scripture, for diffusing sound views of its doctrines and precepts, for maintaining godly discipline, and for handing down the apostolic succession of the ministry, which restored their Church to what it was when St. Paul, or other Apostle, or apostolical man or men, carried it to their Island, fresh in the sanctity and glory of the recent ministry of Christ Himself, and the recent Pentecostal endowment of spiritual guidance and aid, of supernateral breath of life, and supernatural power of utterance.

By the very special favor of God's providence and grace—all the extraordinary political, social, and moral hinderances of the times notwithstanding—this holy and glorious system was retained, in all its essential features, in our American Church. In pleading the cause, then, of our *Church system*, and urging to its *thorough practical adoption*, as the true cure of the ills we suffer, the true basis of unity among ourselves, the best guard against weakening and corrupting influences from without, and the best means of exciting to the true spirit of personal piety and charity, and of individual and united effort in the cause of Christ, we plead for that, and urge that, which Apostles approved and established, and which has come down to us from their days.

The plea is strengthened, and the urgency most solemnly and powerfully sanctioned, by an awful warning loudly and clearly uttered by the voice of history. Take, on the subject of the Reformation, the broad and natural division between that movement, as controlled by *Catholic* principles, rules, and measures, in England, and as pushing *uncatholic* principles, rules, and measures, on the continent of Europe. See how the developments of each have illustrated its true character and trustworthiness, in Europe and in this country. See how much of Christendom has been, by the latter, alienated from the faith of Christ, and the spirit and purity of His religion; and how mournfully and extensively it has thus been proved that anti-christ may rear its horrid crest as well under Protestant as papal guise; and lure the disciples of Christ into such sinful systems of principles, and practices, and oppositions, and omissions, as justly to call to mind His earnest revealed remonstrance, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities."

Then let those who love our Lord Jesus Christ in sincerity, look at the developments, during the same period, and at the present spiritual condition and working, of that reformation which, accomplished in England, has spread throughout the earth. It has had its troubles and its dissentions. Individual ministers and members have proved untrue to it. The workings of heresy and schism have been at its very doors. Sometimes offence has been taken within it because the reformation went too far: sometimes, because it did not go far enough. Periods of indifference, of lethargy, of worldliness, have come over it. Even now the daring of secular intrusion into its affairs, is sadly marring its true Christian character and efficiency. Hereat the pious mourn, and the worldly rejoice. Make what concessions, and admit what qualifications, stern facts require on these accounts; still the challenge may be boldly given, to search into the history for three hundred years, and look throughout the world at the present circumstances and developments, of those reformations respectively which were accomplished by the Church of England, and under the auspices of Luther, Calvin, and their associates and followers. Which has been and remained truest to the Lord Jesus Christ? Which has most uniformly and thoroughly reflected the great doctrines and precepts of the Bible? With which is true evangelical religion in the safest keeping? Which has proved man's best guide in walking in the commandments and ordinances of the Lord? Which in diffusing sound piety and virtue around? Which in causing God's name to be known upon earth, and His saving health among the nations?

It is not now intended to consider, with any minuteness, the essential differences between these two systems; if *system* is a term that can be applied to the endlessly divers, and mutually striving and reproaching, sects, which make up uncatholic Protestantism. We ought rather to say, between the system of Anglican Protestantism, and Protestantism under each and all of the other phases which it has assumed. Taking, however, the primitive Catholic Church, as set forth in "Holy Scripture and ancient authors," for our starting point, and authentic history as the guide of our inquiries, we have presented to our consideration three leading heads of difference distinguishing the first kind from the other kinds of Protestantism, that have obviously entered largely into their diverging courses of development and operation. These are found in the differences between them respecting, first, Episcopacy, and therein the apostolic succession of the ministry, distinguished, not only from its rejection, but also from the marring and corrupting of it with the anti-christian claims of the papacy; secondly, the authoritative adoption and required use of the ancient Catholic creeds; and thirdly, the enforced constant observance of an evangelical and Catholic liturgy. Wherever these or any of them have been wanting; there we have seen the Gospel in unsafe hands. As in the case even of popery, and other flagrant heresies, there has been, among individuals, and in places where true religion is by their side, and extending its benign checks and qualifications over their influences, much worthy to be admired and imitated, so, in other departures from the purity and genuineness of the evangelical system, there may be much to relieve the apprehension, excite the just commendation, minister to the joy, and provoke the emulation, of the truer friends of that system: still, the departures themselves are wrong, bad in their tendency, and therefore not to be abetted or encouraged, or even allowed the sanction of being held as of things indifferent.

From what has been now said, we argue that—with no harshness and uncharitableness towards others; but still earnestly, decidedly, *consistently*—we should seek *in our Church system* the bond of union among ourselves, as well for cultivating christian affection and brotherhood with each other, as for extending offices of pious charity to those without; and for promoting the cause of Christ in the world.

We had not designed extending these somewhat preliminary remarks so far; and shall postpone offering more particular views touching the practical operation of the general principle intended to be unfolded.

THANKSGIVING DAY.—Thursday next, 25th inst., is the day recommended by the Governor of this State to be observed therein as the annual thanksgiving to Almighty God, for the blessings of his merciful Providence. We hope it will be observed in a becoming christian manner—by humble and devout recourse to the services of the Church; by the special remembrance of God's mercies in domestic and private worship; by the cultivation of the principles and spirit of that mutual love and charity which become fellow members of the family of the great and bountiful Father of us all; by the strengthening and exciting of friendly, and the termination of unfriendly affections and deportment; by earnest prayer that the goodness of God may lead us to increased fidelity in His service; and by generous practical consideration of those less favored than ourselves with the blessings of Heaven. It would be delightful, and not more than most fitting, for every family which can afford indulgence, on that day, in more than its ordinary good cheer, to furnish a comfortable dinner to at least one poor family.

By the sixteenth Diocesan Canon of our Church, it is provided that "a collection shall be made annually in every congregation in this Diocese, to be applied in relief of clergymen disabled by age or disease: said collections to be made on the annual Thanksgiving Day, or the Sunday next before, or next following." This object speaks for itself, irresistibly to every true christian heart. The fund should be large, not liable to fluctuation in its available proceeds, and such as that its appropriations may be *liberal*: they should be, not the doling out of charity on economical principles—no honorable, generous, and true-hearted man will tolerate this thought—but the payment of a *debt* for Christ's sake, and the sake of His Church. Let the amount of the contributions show how much the members of the Church are warmed with gratitude for the mercies of that God Whose ministers these "disabled clergymen" are; Who has given them a claim on his Church for liberal support; and Who is Himself honored by what is done for them.

The communication in our paper of this day, entitled "*Benedic Anima Mea*," furnishes suitable themes of meditation for Thanksgiving Day.

May God, the Holy Ghost, so bless and sanctify the observance of that day, wherever and whenever celebrated throughout our land, that men may come from it better christians, better citizens, better magistrates, better legislators, and better members of society and of families, more given to acts of love, kindness, and charity, and less prone—nay totally averse—to envy, hatred, malice, and all the lesser as well as greater influences of dissension, strife, and ill-will; so that our kind and good heavenly Parent may see in us that true gratitude for His unnumbered mercies, to which He has been pleased, for Christ's sake, to make a great and precious promise of continued favor and blessing!

The proper service for the day is printed immediately before the Family Prayers.

The recent visit of the Bishop of Montreal—the Rt. Rev. Dr. Fulford—forms a marked epoch in the history of the Reformed Church of Christ. Invited to be present and participate in the solemnities of the Consecration of our Provisional Bishop, as one of the chief pastors of the flock of Christ in a sister Church, with which we are united by the closest ties, by the ecclesiastical authority of the Diocese, acting with the concurrence of the senior Bishop of the American church; in the spirit of Catholic love and unity, he accepted the invitation, and came among us in his official character. The design of the invitation to him and the other Bishops of the Church of England in the immediately adjacent North American Provinces, was to reciprocate in some small degree the kind courtesy recently extended to the Church of the United States by the Mother Church, and to give to the world another evidence of the vitality of that communion which exists between the several branches of the Reformed Catholic Church. The Bishops of Quebec, Toronto, and Fredericton were severally prevented, by imperative duties at home, from attending. Fortunately, the Bishop of Montreal was able to leave his diocese, and arrived in New York on the evening preceding the consecration. Of the part which he took in the services of that eventful day, our readers are already aware. The place assigned him in the Church was at the left of the altar, next in rank to that of the Presiding Bishop. He consecrated the Holy Eucharist, he united with the seven senior Bishops present in the laying on of hands on the candidate for the episcopate, and joined with them in the letter of Consecration. The world has witnessed no such acts of Catholic intercommunion among the Reformed Churches, since the eventful period when the yoke of Rome was thrown off. And added to the many deeply interesting circumstances by which the late Jubilee year was marked, especially the visit of two of our Bishops to the Church of England, and their cordial reception by the Prelates, clergy, and laity of our ancient mother, they speak a voice full of comfort and hope to all who are looking for redemption in Jerusalem.

The Bishop of Montreal remained in the city for several days. On Friday evening he delivered an address, replete with wisdom and piety, in the Chapel of the General Theological Seminary, after Evening Prayers. It was listened to by both Professors and students, with the deepest interest. The Provisional Bishop, who was present, and the professors, united in requesting a copy of this eloquent production for publication. On Sunday, his lordship preached three times, in the morning, in St. John's Chapel, in the afternoon, at Trinity Church, and at night in St. Paul's Chapel. On each occasion, the Bishop of Western New York, and the Provisional Bishop of the Diocese were present in the chancel, in their robes, and also several of the Clergy. The congregations were very large throughout the day, and at night St. Paul's was crowded to its utmost capacity, and all who had the privilege of hearing the Bishop's thoughtful and earnest sermons will long bear them in their memories, as among the most edifying and impressive discourses to which they have ever listened.

During his brief stay his Lordship had several opportunities of seeing and conversing with some of the principal clergy and laymen of the City, on the many points of mutual interest wich the circumstances of the times have rendered prominent. By his affability and kindness, his sound judgment and eminently practical good sense, and his deep interest in all that pertains to the welfare of the Church, he won the regard and esteem of all. Many hearts will follow him in in their sympathies and prayers, and fondly cherish the hope that they may again be permitted to take him by the hand, and listen to his words of wisdom and affection.

Diocesan Intelligence.

NEW YORK.—Horatio N. Powers, A. B., of Union College, and

Francis W. Smith, A. B., of the New York University, have been admitted *Candidates for Orders*.

The Rev Amos C. Treadway, has been *received as a Presbyter of the Diocese*, upon a Letter Dimissory from the Bishop of Western New York.

Letters Dimissory have been given to

The Rev. Stephen Douglass to the Diocese of Indiana.

The Rev Lawson Carter, to the Diocese of Ohio; and to

The Rev John S. Stone, D. D. to the Diocese of Massachusetts.

The following certificates of election to cures have been received, approved, and recorded, viz:

The Rev Amos C. Treadway, to the rectorship of St. Mark's church, Malone.

The Rev Edward C. Babcock, to the rectorship of the Church of the Ascension, Green Point.

On our fourth page will be found the sermon preached by Bishop Chase on the occasion of the consecration of Bishop Wainwright.

Several communications and articles of interest, as well as our book notices, are forcibly postponed, owing to a great press of matter. We hope, however, to find place for them in our next.

We regret that we are obliged to omit in this week's paper the remainder of the report of the special convention of New Jersey.

We are gratified to learn, that the Right Rev. the Lord Bishop of Montreal, while in this city last week, to attend the consecration of our Provisional Bishop, paid a friendly visit to the Right Rev. Dr. Onderdonk, Bishop of New York, at the Episcopal residence in Franklin St.

MISSION TO OREGON.—We understand that the Domestic Committee of the Board of Missions have appointed the Rev John McCarty, D. D., a missionary to Oregon. Dr. McCarty, it will be remembered, accompanied the American army in the conquest of Mexico, as Chaplain to General Scott, and was eminently distinguished for zeal and devotion to the duties of his important station while attached to the American forces. Dr. McCarty sails in a few days for this distant field of labor, in which he has been preceded by only two of our clergy; the Rev. Messrs. Richmond and Fackler. We earnestly hope that the Committee will be enabled by the generous contributions of churchmen not only to sustain those who have already devoted themselves to this noble work, but to increase its number of missionaries both in Oregon and California.

CONVOCATION.—Friday, the 5th November inst., was the last day fixed upon by the Queen for the meeting of Convocation "for the despatch of divers urgent business," and we shall probably be enabled to give its proceedings in our next issue. The motley sects composing her cabinet no doubt thought it would be very witty and possibly significant, to fix upon the anniversary of the Popish Gun Powder Plot. They may tread upon, but they cannot destroy the Church. She will yet arise in the strength of majesty, not politically, but in her holy mission to do good to the souls of men.

THE SPIRITUAL LIFE OF THE CHURCH.—The extracts we make from the *Guardian* and *Evening Journal* of Oct. 27, show with what deep interest our Holy Mother watches the proceedings of our Synodical Conventions, and from our harmonious action, and the development of sound Catholic principles, derives comfort in her present trials and afflictions, and stops the mouths of her revilers.

We are persuaded then, in the first place, that those who are now laboring for the revival of synodical action do so far more from a desire to secure something like ecclesiastical discipline, and to get the practical business of the Church done—as it is not done at present—effectively and harmoniously, than in order to grapple with doctrinal questions; and that there is very little disposition among them to innovate or dogmatise in doctrine.

Secondly, we say without fear of contradiction, that there is no prevalent desire among them to expel from the Church the partisans of any large theological school. The wish does not exist, and the experience of the American Church strengthens us in the belief that if it did, it would be found impossible to gratify it. The Apostle's words, "Except these abide in the ship ye cannot be saved," and the application of them made some years ago by Dr. Pusey himself, must have often recurred to the minds of most of us. Good men, as well as quiet and cautious men, must have felt the force of them, and feel it now, we believe, if possible, more strongly than ever.

We believe again that no desire prevails among the promoters of the movement to establish through its means anything whatever to which Bishops, clergy, and laity would not generally and freely assent; and further, that it is the general opinion, as was well put by Mr. J. Bramston in our own columns a fortnight back, that the first business to be done must be the internal reform of the Convocations themselves.

We have been told to prepare for continual dissensions and disputes between the Upper House and the Lower. Coolly considering the actual state of affairs, we see no danger of anything of the kind.—The political and religious causes which caused these dissensions when the Convocation of Canterbury last transacted business have long ago vanished; the events of those times are a salutary warning to us, and we have had other warnings besides. And we may point again to America—or, looking nearer home, to the dignity and harmony which characterised the Exeter synod—for proof that High Churchmen can feel their responsibilities, and act with moderation and self-control.

Lastly, we should not until within the last few days have thought it worth while to deny that any notion is entertained of seceding or promoting a secession, of forming or attempting to form any Free Church, of imposing or attempting to impose anything upon the whole congregation by a mere clerical vote without the assent of Parliament, the necessity for which assent those who are so loud in expressing their fears ought to see must practically secure them from the danger they pretend to dread.

We pretend, of course, to no right or authority to vouch absolutely for anybody but ourselves; but having for many years past looked forward hopefully and earnestly to such regulated synodical action as seems likely soon to be granted us, and having watched with great anxiety the views generally entertained on the subject within as well as without the High Church school, we think ourselves warranted in offering these remarks, and in expressing a hope that the public will give credit to Churchmen, whether in black or in colored coats, for something like reasonableness and moderation, and not judge of them all by the rash language of a few impetuous persons, smarting under provocations of a kind most painful to sincere lovers of the truth.

One word, in conclusion, to our friends. If the ebullitions of feeling, real or fictitious, to which we began by alluding, are met with calmness and temper—if the behavior of Churchmen shows, in spite of all we hear to the contrary, that they *can* be trusted to deliberate with decency and act with moderation—the prejudice from which these very ebullitions spring, and to which they appeal, will be all the more quickly removed, and the storm that had been raised, instead of driving us out of our course, will be found to have only sped us onward to our destined port.—*Guardian.*

To the Editor of the *Evening Journal*.

SIR—The *New York Churchman* of October 9th gives full particulars of the election of Dr. Wainwright as provisional bishop of New York. Those who were acquainted with the reverend gentleman during his recent visit to England will, I am sure, agree in the satisfaction at this choice, which has been already announced in your columns. I have much regretted that the speech he made at the board of the Society for the Propagation of the Gospel, when he appeared there, immediately after his arrival, as the representative of the American episcopate, has never been reported. It appeared to me to be superior in ability, appropriateness, and religious feeling, to anything that I heard from those excellent bishops who followed him to this country. I mean not to depreciate them, but I think it due to Dr. Wainwright to say this, because, after their arrival, their position, no less than their obvious personal fitness for the mission of Christian brotherhood they so well fulfilled, naturally placed him in the background.

But my object now is not to praise him or them, but to hold up to admiration that form of Church polity which has resulted in his election.

Your readers will remember that several years ago Bishop Onderdonk, of New York, was tried, and by his fellow bishops punished with indefinite suspension. That a bishop should be amenable to ecclesiastical law, shows a vigorous, though possibly not entirely complete state of discipline. That the leader of a great party in the largest diocese of our sister Church, should be struck with a finding which many believed unjust, and with a sentence novel, and therefore probably illegal and null, could not fail to excite troubles, and might well have caused a schism. Five years ago the Church, not merely of New York, but of the United States, was in great danger through these proceedings. Very warm debates, which occupied several days, took place in the general convention. It was unable to agree on any solution; but the disruption which some had apprehended, did not take place. New York was left to Presbyterian government, as every Diocese ought to be, *sede vacante*. Happily, it now appears that the interests of religion have not gone back, though they may not have made their due progress, in consequence of this misfortune. Two years ago the general convention agreed on canons to enable New York to elect a provisional bishop. Last year Dr. Creighton was elected; but he, with commendable modesty, declined the heavy burthen of the episcopate, and the diocese continued to be administered by the standing committee.

When the annual synod assembled at the close of the last month, it showed its appreciation of Dr. Creighton's motives by naming him chairman of Convention, and, after some preliminary proceedings, went to the election of a provisional bishop. If I understand those proceedings aright, they indicated a nearly unanimous desire to take advantage of the canons which enabled them to elect a bishop, and in this there must have been a sacrifice of very deep feelings on the part of the friends of Bishop Onderdonk, for the sake of peace and strength. * * *

The clerical vote for the lay members of the standing committee was most remarkable; none of those chosen had less than 80 votes, no other candidate had more than 12, and they were 16 in number. I may ask, as a layman, whether the interest of the Church may not be safely entrusted to laymen in whom the clergy have such confidence as this vote denotes.

I will merely appeal, in conclusion, to any candid man who will attend to these facts, and ask his opinion whether the Church may not be safely and wisely governed by such a body as the diocesan convention of New York, when once the dissentions between clergy and laity have been healed by the wholesome influence of mutual power and mutual duty.

ITALY.—*Rome*, Oct. 14.—As far back as the year 1814, before the time of Catholic Emancipation, the British Government entertained the desire of entering into a concordat with the Papal Government with respect to the Roman Catholic clergy in Great Britain. These intentions were however abandoned, as it was feared their prosecution would prove hindering to the cause of Catholic Emancipation.—When Lord Burghersh was ambassador to the Court of Tuscany his jurisdiction extended to Rome, and it was from the Florence Legation that all matters of Anglo-Roman interest were conducted. Mr. Sheil, our late ambassador at the Court of Tuscany, was invested with similar prerogatives. As regards the visit of Sir Henry Bulwer to Rome, and his various interviews with Cardinal Antonelli and the Pope, I am able to give you the following information on the subject. In all these interviews the British representative has met with the most courteous and appropriate reception, and with all the attention due to his rank and character. The subjects to which these conversations have alluded, are the following. First, the conduct of the Roman Catholic clergy of Ireland. With regard to this matter, I believe it to have been the purpose of her Britannic Majesty's envoy to ascertain the opinion of the Roman heads of the clergy with regard to the outrageous behavior of some of their spiritual dependants in Ireland. From Rome, the orders, it may be presumed, emanate; and according to its commands the Irish clergy regulate their behavior. I have reason to believe that his Holiness has expressed that the Papal Government would be indifferent with regard to the projected prosecution of Fathers Burke and Clune, the two Irish priests who stand accused of preaching sedition, and that the Roman Church disapproves of rebellious tendencies on the part of their spiritual dependants in Great Britain, and that it might perhaps not be unwilling to admonish them in future to abstain from inciting Queen Victoria's subjects to acts of sedition. It is, however, to be observed that such expressions are liable to misconstruction; and though it might be within the range of possibilities that the Papal Government were some day to despatch a Latin circular, calling upon the Romanist clergy of Ireland to abstain from such orations, it is certain that their zeal in the cause of their religion would be highly lauded, and that spirit encouraged.

With respect to the diplomatic relations of Great Britain with Rome. The greatest stumbling-block to this end has been raised in England itself. The Papal government will not acknowledge a British ambassador at Rome, exept a Papal nuncio is accepted at the Court of St. James's. The clause in the British constitution which opposes such an envoy is the great obstacle. It is really unaccountable that in the present day prejudice should not give way to practical utility, and that enlightened England should dread a foreign ecclesiastic. The Papal Government, the Propaganda, and the Irish College, and, in fact, all the influential parties join in opposing the acknowledgment of a British Minister at Rome. Indeed, from what I learn, it would appear that Cardinal Antonelli was the least opposed to such a project. The Pope is very adverse to it.

There exist only three modes of establishing British relations at the Papal capital. The most desirable of which undoubtedly is the relation of a regular embassy on a large scale. The important interests of British subjects, both in England and here, render the presence of an able British diplomatist at the capital of the Roman world next to indispensable. In the impossibility of bringing the Papal Government to acknowledge such an envoy, the supreme direction of the British interests at Rome might be vested with the admiral commanding the Mediterranean fleet, and a simple British consul could manage the commercial and minor interests of Englishmen in the Papal States. As it is, I am informed that Sir Henry Lytton Bulwer will, in future, repair some three or four times a year to Rome, to see to the matters of importance that may be pending, and that he will thus reside alternately at Florence and Rome, as the affairs of both countries are equally intrusted to him. In his relations with the Papal Court, he will assume no official character, and abstain from direct political intercourse. During his absence, British interests will be confided, as heretofore, to the care of a British attache (unacknowledged), and a consular agent. Arrangements are being made for taking a residence here, to be occupied by the British Minister to the Court of Tuscany, on his visits to Rome. At the same time, it is to be remembered, that though all seems to remain for the present *in statu quo*, the frequent visits of an able British diplomatist to Rome will be a new incident to this capital, and eventually not prove barren in beneficial results to the British public, if Sir H. Bulwer's well-known zeal and abilities are duly considered.

In the several interviews at the Vatican, Murray's case was alluded to, and, as I have before stated, the Papal Government refuses to give up the papers of the trial. I am assured that his life will be spared: imprisonment is his probable doom. Many other differences of various importance have likewise been discussed and disposed of.

These are the present results of the mission confided by the British Secretary of Foreign affairs to her Britannic Majesty's Minister to the Court of Tuscany. The British public will judge this step on the part of the Ministry, which, as I have before stated, is much descanted on in Roman circles; indeed, but one opinion seems to exist in regard to the injudiciousness of the measure.—*Evening Journal.*

TO CORRESPONDENTS.

"*Nice*" is received and under consideration.

Our friend of Altamont, Grundy Co., Tennessee, is informed that he is right in not attributing any blame to our office, for the irregularity with which the *Churchman* reaches him. We should be happy if this notice contribute at all to drawing the attention of the parties, having the power of redress, to such delinquencies in the Post office department. The route suggested by him for the future transmission of his paper will be adopted.

The piece of poetry transmitted by "*C. O. D.*" is received.

The extract from the New York Daily *Times*, and "*Ignotus*," we much regret are too late for this number.

The article of Geo. L. L. Davis is received and will receive early attention.

Died.

In New York, on Thursday, the 11th of November, instant, of Typhoid fever, in the 24th year of his age, George Robert Stoney, third son of the late Robert J. Stoney, Esquire, of Killavalla, in the Parish of Borris-O-Kane, a Magistrate for the County of Tipperary, Ireland, and brother to Mr. B. A. Stoney, book-keeper in the 'Churchman' office in this city.

[We take great pleasure in transferring to our columns, from the *Evergreen* for November, the following just tribute of respect to the memory of Mrs. Seabury, the wife of a former editor of this paper, ED. CH'N.]

One who, for more than twenty years, enjoyed the opportunities which mutual friendship affords for appreciation of character, asks a space in The Evergreen for recording the translation to a better world, on Saturday, September 18th, in the forty-sixth year of her age, of MRS. HANNAH AMELIA SEABURY, wife of the Rev. Samuel Seabury, D. D., Rector of the Church of the Annunciation in this City. Though she had been long ill, her death was sudden, almost instantaneous, occurring when she was prepared to take an airing, and was awaiting the arrival of the carriage at her door: sudden, because it came at a moment when unlooked for: not sudden, as it respects the infinitely important question of *preparation*. She was, and long had been, *ready*, come the summons when it would—ready in all that the word of God requires, that there may be hope in death. To human view there was a prospect of long continuance of the example she had already long set of patient Christian suffering: nay, of the severer trial of her faith by accumulation of suffering. That her faith would have proved sufficient there can be no doubt. There was mercy and loving kindness, however, in the providence that took her from the trial to the reward.

Not having enjoyed the blessing of infant baptism, Mrs. Seabury's membership of the Church was her own choice. As she then gave token, and as her whole Christian course proved, this was the choice of a superior understanding, directed by the right rule, warmed by pure affection, and controlled by earnest and disinterested devotion: it was the true and enlightened faith of the Gospel, energized by the piety and charity of the gospel, and kept ever watchful and active by a nice appreciation of the bearing of Christian obligation on the various departments of personal and relative duty.

Of course, therefore, she availed herself of the first opportunities, after her baptism, for receiving Confirmation, and being admitted to the high and holy privilege of the Communion of the Body and Blood of Christ.

Of the Church with which she had thus fully connected herself, she ever proved a faithful and loving daughter—faithful, because she would thus be true to the obligations of the evangelical covenant; loving, because the Church is the beloved spouse of the Saviour of her soul, to Whom she was humbly and gratefully conscious that she owed all her spiritual privileges and hopes; and Who requires of His redeemed that through the faith, sacraments, revelations, and ministrations, that He has committed to His Church, which is His body, they be joined to Him; "grow up into Him, in all things, Which is the Head;" and work out, through Him, and by the working in them of His Spirit, the salvation He has procured for them, and placed within their reach: and loving, also, because of her affection for the "heavenly ways" provided by this particular branch of the body of Christ for fulfilling the responsibilities and obligations laid by Him upon His Catholic Church.

Not long after her connection with the Church, a new parish was formed in the place of her nativity and residence; and the present writer has often heard the first Rector of that parish speak in the warmest terms of the efficiency, in its establishment, of the Christain example of herself and her excellent mother, and of the services of the former in the care and instruction of the Sunday School, and other labors of love, in which, wrought in humility, the daughters of the Church, strictly conforming to a just sense of fitting delicacy and propriety, may seek to do her good.

On her marriage, she removed to this city, to be respected and beloved wherever known, and to cheer the heart, and strengthen the hands, of her husband, in his holy labors. A mind of native superiority, blessed also with the higher character stamped on it by the renewing and sanctifying grace of God, led to an habitually correct estimate of duty in her various relations, domestic and more enlarged, and most exemplary devotion to it. The Christian consistency of her life proved her to be under the perpetual influence of right principles and right affections. There was no superstition and formality, but only a proper development of a just appreciation and faithful adoption of the gospel scheme of grace and salvation through Jesus Christ, in the high value she set upon the services of the temple and the altar. There was no room for the charge which, in such cases, the worldly are so prone to bring, of neglect of secular and domestic duties, in her beautiful example, when health allowed, of coming with her children, not only to the *Sunday* but also to the *Daily* service of the Church.

How precious the consolation, that the same Church which here brings her faithful children to Christ, and keeps them in His name, through the promised blessing of the Holy Ghost on her ministrations, has for them a happy sojourn in paradise, and a glorious home in heaven! To the experience of this, we doubt not, our beloved friend has been called. The thought of the change to *her*, is abundant consolation for the sad change to *those she has left behind*; even the nearest and dearest of them. "Her children arise up, and call her blessed; her husband also, and he praiseth her."

Notices.

THE RT. REV. BISHOP WAINWRIGHT, will preach in the Church of the Epiphany, 130 Stanton St., between Essex and Norfolk Sts., on Sunday evening, Nov. 21. Service to commence at 7½ o'clock.

New York, November 20, 1852.

DIOCESE OF NEW JERSEY.

CIRCULAR TO THE CLERGY AND LAITY.

The undersigned earnestly desires the fullest representation in both orders, at the adjourned Convention, which is to be held in St. Mary's Church, Burlington, on Wednesday, December 1, at 10 o'clock, A. M., to receive the report of the Committee of Investigation, appointed at the late Special Convention, "in reference to the new matters contained in the presentment," laid before the Court of Bishops, recently assembled.

G. W. DOANE,
Riverside, Nov. 5, 1852. Bishop of New Jersey.

FREE CHURCH OF THE GOOD SHEPHERD.

The services of this Church will be held hereafter in the edifice corner of Mott and Cross-sts. (formerly occupied and known as Zion Church), every Sunday at 10½ A. M. and 3 and 7½ P. M. tf

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 10 inst.

James M L Scovill, Jr, and Miss Sarah Martha Scovill, by their father, to constitute them life members, remitted by the Rev J L Clark, Waterbury, Conn 50; a lady of Christ ch, Pokeepsie, by Rev Samuel Buel 5.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov 17, 1852. 20 John street.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Mr Van Wagenen, thro' T P Cummings 15; T W Ogden 10; a Churchman 50; B & C 5; for the poor from B & C, 5; J T A, 3; F G F, 1; T P C, 3.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 18 Dey St.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Nov 15, 1852.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the receipt of the following sums:

Thro' the Rev Dr Adams, N J C, $15.

Nash. Lakes, Delafield, Wis, Nov. 4, 1852.
AZEL D. COLE, Pres. of Nash. House.

Advertisements.

CHURCH DAMASK AND CARPETING.
DOREMUS & NIXON

INTEND always to have on sale a choice assortment of DAMASK AND MOREEN, for Cushions.
Mohair Plush, and *Silk Velvet*, } for Pulpet Cushions.
Carpeting of every description.
Cocoa Matting and *Mats*, } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair.*
oct16-1yr No 21 Park Place, and 18 Murray st.

A LADY, the daughter of an Episcopal clergyman, deceased, and herself a communicant of the Church, wishes a situation in a family (a Church family preferred), where her services as a teacher of the English branches, of German, or of music, will be an equivalent for her board. Enquire at 179 sixth avenue.
Nov 20-2t

"TAKE HEED HOW YE HEAR."

IDIOSYNCRASY OF SECTARIANISM, in the abuse of the doctrine of private judgment, a plain tract, for plain common-sense people, by a Presbyter of the Diocese of New York, price 10 cts. Just published and for sale by

STANFORD & SWORDS,
Church Publishing House,
Nov 20-2t 137 Broadway.

THEOLOGICAL BOOKS.

For sale by
STANFORD & SWORDS,
137 Broadway.

An Exposition of the four Gospels, by Thos. Adam, 2 vols, London edition.
Seventeen Sermons of the eminently pious and deeply learned Bishop Andrews, 1 vol, London edition.
Annals of Scottish Episcopacy, from 1788 to 1816 inclusive, by the Rev John Skinner, A. M., 1 vol, 8vo.
Lives of the Primitive Fathers, with copious lists of their writings, by R. Blakey, 1 vol, 8vo.
The Works of Rev Jesse Appleton, D. D., with a Memoir, 2 vols, 8vo.
Reflections upon the Books of the Holy Scripture, by Peter Allix, D. D.
Addison's Discourses on the Evidences of the Christian Religion.
Sermons, chiefly on Particular Occasions, by Archibald Alison, LL.B.
Vindiciae Christianoe: a comparative estimate of the genius and temper of the Greek, Roman, Hindu, Mahometan and the Christian Religions.
A course of Sermons, on the sixth chapter of Isaiah, by Richard Lea Allnut, U. A.
Lectures on the Catechism, by James Abercrombie, D.D.
Alexander's Notes on Isaiah, 2 vols.
Alexander on the Psalms, 3 vols.
Ten Discourses on the Communion Office of the Church of England, by Rev Robert Anderson.
Lectures in Defence of the Church of England, as a National and Spiritual Institution, by Samuel James Allen, M. A.
Sermons Preached in the Parish Church of High Wycombe, by Rev Charles Bradley.
England, Rome, and Oxford, compared as to certain Doctrines, by Archibald Boyd, M. A.
The Correspondence of Isaac Basire, D. D., Archdeacon of Northumberland, and Prebendary of Durham, in the Reigns of Charles 1st and 2nd, with a memoir of his life, by W. N. Darnell, B. D.
Bishop's Sermons on Personal and Relative Duties, the Sacraments, &c.
Sermons on the Sacraments, by Henry Bullinger.

THE EVERGREEN FOR 1853.

ON the first of January next will be issued the first number of Vol. X of the EVERGREEN, or CHURCH FAMILY MAGAZINE.

The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge.

The proprietor will be aided by the following, among other contributors:
Rev Henry N. Hudson, Rev J. H. Ingraham,
Rev Frederic W. Shelton, Rev Jesse A. Spencer, DD.
"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.

For the purpose of encouraging the formation of clubs, the Magazine will be furnished at the following rates:

1 Copy for one year		$2 00
2 Copies, or more, for one year		1 50 each.
6	" "	8 00
12	" "	15 00
20	" "	23 00
30	" "	30 00

The payment in all cases to be invariably in advance.

Persons intending to form clubs are requested to do so forthwith, and notify the proprietor of the number of copies wanted, that he may know how to regulate the edition for the ensuing year.

Each number will contain 32 pages and a beautiful steel engraving.

The Evergreen is recommended by
Rt Rev B. T. Onderdonk, D.D., Bishop of New York.
Rt Rev Jonathan M. Wainwright, D.D., Provisional Bishop of New York.
Rev William Berrian, D.D., Rev A. Bloomer Hart,
Rev John McVickar, D.D., Rev W. Walton, D.D.
Rev John F. Schroeder, D. D., Rev Caleb Clapp,
Rev Samuel Seabury, D. D., Rev Alex. S. Leonard,
Rev Joseph H. Price, D. D., Rev G. H. Houghton,
Rev Chas. W. Hackley, D.D., Rev Cor. R. Duffie,
Rev Benj. Evans, Rev Geo. B. Draper.

☞ The postage is *one cent* to all parts of the United States.

All letters to be post-paid and addressed to
WILLIAM H. ONDERDONK,
Proprietor of the Evergreen,
Nov 20-tf 121 Fulton St., N. Y.

FOR SALE, a pew in the middle aisle of Grace Church, New York. Enquire of the sexton, or of J. W. Chanler, No. 10 Wall St.

BURLINGTON COLLEGE.

THE Twelfth term of this Institution will open on Monday, November 1, 1852. Early application is requested to the Rt. Rev. G. W. Doane, President, oct16-2m

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$1,524,258.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852.
Office, No. 11 Wall Street.

In seven years from its commencement, this company, after paying expenses, also dividends to the amount of $227,000
Has paid losses amounting to 790,663
And has now invested, drawing interest, 1,524,258
The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JAMES STEWART, M. D., Medical Adviser.
JOS. L. LORD, Agent, New York.

N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

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PRIVATE LATIN SCHOOL, near Harvard University, Cambridge, Mass.

The undersigned continues to receive private pupils to fit for any standing in the University. Acting in every instance under the advice of the various members of the College Faculty, he spares no pains to ensure to his scholars a complete and thorough preparation.

Reference, by permission, to Hon. Jared Sparks, President of Harvard University, Prof. C. C. Felton, Prof. Geo. M. Lane, and Rev N. Hoppin, Cambridge.

Applications may be made, by letter or otherwise, to Rev M. B. Chase, Chaplain U. S. Navy, Brooklyn, N. Y., or to the undersigned, at his rooms, Read's Building, Harvard Square, Cambridge.
Oct 6-6t eow$ REGINALD HEBER CHASE.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

TO CHURCHES.

A professional gentleman, fully competent and well experienced in the services of the Episcopal Church, of which he is a communicant, wishes a situation as Organist, in some prominent Church in New York or Brooklyn.

Communications addressed to Organist, at the office of this paper, will be promptly attended to.
Nov 13-2t.

THE BRYAN GALLERY

OF CHRISTIAN ART, containing a series of authentic paintings from the most celebrated masters, in chronological order, from GUIDE DE SIENNE, (A. D. 1221,) down to HORACE VERNET, are now open for exhibition at the SOCIETY LIBRARY ROOMS. Admission 25 cents. Exhibition hours from 9 A. M. to 5 P. M., and 7 to 10 P. M. Nov. 6-3t

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JUST RECEIVED FROM THE LONDON PUBLISHERS.

SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgan, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.

TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $4 50.
Second series, 4 vols, 12mo. $4.

TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.

ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.

Also, cheap editions of many standard works of English divines.

Orders may be addressed to
DANIEL DANA, Jr., Agent,
Nov 6-tf 20 John St., N. Y.

ST. MARY'S HALL, BURLINGTON, N. J.

The Thirty-Second term of this Institution will open on Monday, November 1, 1852. As many new pupils are ready engaged, early application is requested, either to the Rt. Rev. Geo. W. Doane, Rector, or to Rev. R. I Germain, Principal. oct16-2m

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THE Church School Choir meet in the School Room, 190 West 19th street, every Saturday morning at 11½, for instruction in the theory of vocal music, and to practice antiphonal chanting and other Church Music.

A class for instruction in painting in oil and water colors, and perspective, meets at 10 o'clock Saturday mornings, and 3½ Tuesday afternoons.

Young ladies and gentlemen desiring such instruction and practice, are invited to meet with the choir or class. Terms made known at the Rooms.

JAMES A. JOHNSON, Chorister.
R. BOND, Artist.
WM. B. STOUGHTON. Principal. oct23-3m

WANTED.—A lady to give instruction in Music, French, and Drawing, to a limited number of pupils; none need apply but a thorough Churchwoman. An American lady preferred. The best references required. Apply to the Editor of the Churchman. sep13-tf

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H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Winter Session.

THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.

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oct23-tf REV P. L. JAQUES, Rector.

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CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

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References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.

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Selected Matter.

[It gives us much pleasure to furnish our readers, from the *New York Morning Express*, Bishop Chase's sermon at the Consecration of Bishop Wainwright, published in that paper as "a verbatim report of the sermon, revised by the Right Rev. Author."—Ed. Ch'n.]

1 Timothy, i. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

The latter clause of this verse is the announcement and the record of a doctrine, which the Apostle says is of the greatest importance to mankind—worthy to be received by all in the fullest and strongest sense of acceptation—worthy, not only to stand beyond denial as truth, but to be embraced by the heart, and loved, and cherished, and reverenced as the great doctrine of light and life to lost men. In this brief sentence we have the great and comprehensive *saying* of revealed religion. It is the perfect and ultimate formula for expressing and revealing the mercies of God in the blessed work of redemption. "Jesus Christ came into the world to save sinners." It is that true and precious treasure, which was said by the holy Apostle to be had by the ministers of Christ in earthen vessels—which by His ministers of all orders and functions, is still held as a sacred trust in the same manner and for the same glorious ends. This is the central element of that message, which the Apostles were commanded to carry to men over all the earth. It is the great "saying" of redeeming love, the pot of spiritual manna, the matter delivered in charge with the Apostolical commission. Another is now needed to take part in this ministry and Apostleship. And this day our feet stand, and our knees bend, and our voices are raised in these courts of the blessed Trinity for the purpose of consecrating and charging another overseer in the glorious work of preaching salvation by Jesus Christ. In connection with a solemnity like this, it cannot, as I judge, be inappropriate to employ the hour of instruction and meditation on a subject adapted to give higher life to our views of the dignity and the responsibilities of the sacred office. To an illustration, then, of this "faithful saying," let me ask your attention.

The part of the text now chiefly in view is an affirmation of what we may justly consider to be the peculiarity and characteristic feature of the Gospel. It is the revelation of Jesus Christ, the Son of God and the Son of Man, as the Saviour of sinners. This is the grand peculiarity of the Gospel—"God manifest in the flesh"—the eternal word of truth becoming incarnate—taking bones and sinews and nerves and a circulating blood, in order to do for guilty men, what written law, and the voice of instruction, and the communication of thought from mind to mind, could not do. Jesus Christ came into the world to give *himself* to men, and not instruction—or rather, to give instruction only so far as the peculiar nature of his work makes it necessary that he should add by revelation and exposition to the treasures of wisdom and knowledge already within the reach of men. He came himself, because not the wise counsels of Patriarchs, nor the righteous decrees of Judges, nor the sovereign authority of kings, nor the inspired lessons of prophets, could restore man, guilty and polluted, to the love of holiness and to the favor of God. In accordance with this great Gospel principle, the power of God is shown in the salvation of men. On this is built Christ's Church—and the Church's mission, honored and blessed and rewarded beyond the possible conception and gratitude of man, is, to embody and propagate this glorious principle—and her ministry has solemn charge to preserve the treasure, and to carry it into all dark lands, and into all the abodes of ignorance and sin—and to deliver it ever as a message from God, and "a faithful saying worthy of all acceptation."

It will clearly conduce to a more useful way of viewing this important subject, if we consider what are the constituent parts of the work or system of operations, by which Christ accomplishes the glorious object of his mission. What has he done—and what is he doing—and what remains, according to the covenant, to be done, for the salvation of men? There is a field, of whose wonderful things no mortal can be ignorant, and yet be safe. Under the wise leading of a faithful ministry every soul must enter, and explore, and appropriate.

Every intelligent and true hearted student in the Holy Scriptures will readily see, that there is a propriety in viewing the work of Christ in the salvation of men as comprehending two departments—the one of truth, the other of fact.

First we have the cardinal doctrine of the Atonement—which is a work of mercy, not of grace, performed in favor of the sinner, wholly irrespective of any concurrence, or activity, or acceptance, or faith on his part—a work, whose efficacy lies between the Son and the Father, and is perfect by itself, though it were never known and never accepted by any child of Adam. To this effect are the words of the Apostle, "God commendeth his love towards us in that while we were yet sinners Christ died for us."

Secondly, we have the department of fact—or perhaps more correctly, of truth and fact together, because the facts illustrate and apply the truth, in which the enquirer's mind is drawn to consider what "mighty works" Christ performs in and concurrently with the souls of men. This includes the gifts and institutions by which men are awakened, and convinced, and persuaded, and trained, and sanctified, and made meet for the kingdom of Heaven.

To the statements, which I shall make, and the illustrations, which I shall present under each of these general heads, I ask the attention of this congregation. The theme is worthy of the occasion—may the treatment prove not unprofitable.

First, of the Atonement: It is not my design to go into a theological discussion of this cardinal point of the Church system of the Christian doctrine. I shall state it and point out its place in the system.

Within the precincts of Eden, God, and his just sovereignty, and his holy and reasonable law, being well known—the first purpose of sin was conceived and consummated. So sin entered the world, and, by sin, death—and so the decree of death passed upon all the children of Adam. The God, who said, Thou shalt surely die in the day of sin, unquestionably kept his word, and inflicted what he threatened. This death consisted in the subjection of the earthly body, without benefit of the immortal principle, to the law of dissolution like other earthly products, and the subjection of the immortal principle itself to the brooding of horrors and fears and remorse through the loss of that vital element of a holy and blessed existence, *the Spirit of God*. This last was, after sin, man's great loss, and this loss was essentially his death.

In such a state of things, what would be done but let it alone to work out the long dark problem of its dreadful destiny? Finite intelligences, no doubt, said it must be so—there can be no remedy. But infinite goodness and infinite wisdom had counsels to unfold which might well amaze the hosts of heaven. In the midst of wrath the eternal and thrice-holy thought upon mercy. And then might be heard, verberating and reverberating throughout the realms of day, that voice of blessedness and peace, "Live, for I have found a ransom!" It was a voice, which the Angels knew—the voice of God's own eternal Son.

And the ransom was the humiliation and oblation of himself. The holiness of Jehovah must be displayed and vindicated and honored, or mercy and love could not be permitted to frame a dispensation for the relief and redemption of transgressors. Here must be laid the foundation of all measures for the recovery of man's race to holiness, and happiness. And here it was laid. By his gracious intervention, and by his consenting to be made a sin-offering for men—himself sinless—and to have the iniquities of all laid upon himself, he made purchase of a peculiar people—a people peculiar, because they were to be the product of a new process of grace and power. To take corruption and transform it into incorruption—to apply to intelligent moral beings, who had become depraved and impure in their essential life, a process of regeneration, or indeed of recreation, was a thing unheard of and unknown in all the realms of God.

If he wanted beings to praise him, and to show forth his glory, why not make them as he made Angels? Why conceive the astonishing purpose of redeeming to life and love and bliss the cursed and the lost? There could be but one answer—and we have it in words used by the Redeemer, while engaged in developing the plan of redemption—"Even so, Father; for so it seemed good in thy sight." Here was the mystery of godliness which the Angels desired to look into.

Thus in a spiritual sense they who are saved by Christ, are a people brought again from the dead. And on the basis of the Atonement, the Holy Ghost, given back to be a potential presence in man, and, if accepted, to become again actually the principle of spiritual life, so operates for souls as to bring light out of darkness, life out of death.

Thus the Atonement is the first branch of the glorious work of redemption—the preliminary department, by which, before all active operations of saving grace, the great Jehovah showed, that he could be just while justifying an enemy and a sinner believing in Jesus. In this manner he vindicated the holiness of his character and the perfection of his law. In this way Christ "redeemed men from the curse of the law, being made a curse for them."

In this preliminary and fundamental part of the Saviour's work it appears we have been "redeemed with the precious blood of Christ as of a lamb without blemish and without spot." Having begun thus in mercy he has obtained the consent of justice and holiness to a further design of grace, by which the willing and repenting shall be redeemed from all corruption and iniquity—and thus we reach the other department of our subject.

On the foundation thus prepared stands the ladder of Jacob, the covenant of grace, for the escape and salvation of sinners. On this Christ has based a flight of steps, a new and living way, by which, laying hold on the hope set before them, they may leave the valley of death and ascend to Heaven.

Through the Atonement the "faithful saying," as we have seen, is an utterance all abroad of glad tidings of salvation. Our enquiry now is, through what course and process Christ carries the sinner in order to fit him for his final salvation and resting place? And here, my brethren, we are entering on enquiries practically, deeply, and lastingly affecting the bosoms and the business of all Adam's children. I am trying now to show the pattern by which the ministry must work in preparing and fitting souls for the kingdom of Heaven. If any one is so unhappy as not to know "what he must do to be saved," I trust he will hear an answer not altogether unapt, nor wide of the word of God.

"By the law," says an Apostle, "is the knowledge of sin." Hence the first object of Christ, as he went about Judea and Galilee attracting attention to himself by performing benevolent actions, was, "to convince men of sin,"—and to show the dark chambers of that sepulchre which sin has made for the souls of men.—Wherever he went his speech was of lost souls—and of a way of salvation. In warning tones of love he sought to make men feel, that this is a state even now dreadful for its pollution and still more dreadful for its misery—but as to its future, enveloped in enduring and inconceivable horrors.

First, then, Christ must have attention. The poor and miserable and blind and naked must be made to lend a listening ear. He demands it, as if he should say, "Awake thou that sleepest." Behold, O man, thou art "in the gall of bitterness and in the bond of iniquity!" The messenger of destruction hovers near to seal you for final doom. Stop, O thou transgressor of the law of thy God—and quicken thy feet in the pathway of a safe return! Learn of me, who came to seek and to save the lost. Here and there the blessed Angels, in their craving after the joy of witnessing the sighs and tears of penitents, behold one, whom the warning startles and arrests. The foot of the wanderer lingers. The eye which had roved in pride and scorn, defying Heaven itself, is cast down thoughtfully to the earth. And soon he is heard feebly to cry, "Oh, I am vile." "I have sinned against Heaven."

There is no better word than *conviction* to denote such a state of mind. And this is the first good effect and positive product of the knowledge of sin. But here is no rising of the man from the dead—no translation of the moral affections, and no acceptance of the "faithful saying."

Nothing in nature and no result in the laws of mind can be more determinable than the next step. Having gained attention, and brought the offender to look upon himself with humbled, mortified, and fearful feeling, the messenger of truth next demands repentance. For Jews and Gentiles all, this is the word of Christ. "Repent, that your sins may be forgiven!" and, "Except ye repent ye shall perish."

Here, then, is another step in the process of escape prescribed for every soul, that has "lived without God in the world"—a step which Christ first requires the soul to take, and then by the grace of His spirit, helps it to take. Thus when bidden, the man stretched forth the withered hand, because the power of Christ entered into the effort.

Think not that I mean to lay under unreasonable exaction, your power of patient thought, by drawing out in this discourse the details of doctrinal theology. The heart of a learner I would not separate from the head—and will state my views, which I doubt not are those universally entertained in the ministry of the Church, in a manner not inconsistent with this idea.

It will agreeably vary the form of our present meditations to suppose, that the "faithful saying" has struck deeply into the soul of a near and beloved friend, as the "one thing needful"—as such seen but not felt. With interested affection you gaze, and watch for the language that is not spoken—and with pain you regard him as one, who, though possessed of the most amiable qualities as a brother and companion, has lived without God in the world—only not an apostate, because he never acknowledged God. At length, through grace, your prayer is answered, and with the counsels of your love bring you back most rich returns of joy.

"The spirit in his power divine
Has cast his vaunting soul to earth."

And in the bitterness of his deep sorrows he seems to himself to have been a living death—or no better. Now the tones which utter in his ears "the faithful saying," become sweet as the music of Heaven's immortal harps. Subdued like Saul of Tarsus his heart swells up the like prayer, "Lord, what wilt thou have me to do?" The proud, ungoverned spirit is broken; and he whose wilfulness had spurned duty, and trampled on truth whenever it crossed his wayward inclinations, and by the boldness of his wickedness defied the armies of the living God, is subdued and become as a little child. The ark of safety, guided by an unseen hand, floats near him—a hand is stretched out from within—faith grasps it—hope cheers the effort—he springs on board and is received with joy by the heirs of salvation.

Let now your thoughts dwell a moment on the nature of the relief which your friend has obtained. Think not that with him memory has blanked the past, and delivered over her records of sins to oblivion. Nothing like that. Never stood evil so clearly before his contemplation as now, nor ever was it so well understood. The truth is, he has yielded to that blessed spirit whose influences had been purchased for him by the Atonement of Calvary, and which, from the dawn of existence, had been potentially present with him, though he knew it not, and often warned him, though he heard and heeded it not.—Carrying out the merciful purpose of the Atonement, the Spirit has "taken away the stony heart out of his flesh, and given him an heart of flesh." And he seems to himself to have risen to a life of new energies, and to a world of new objects and interests.

Now it is that the patient labors of the wise and faithful guide are rewarded; and his heart is warmed with holy fire as he pronounces the great "saying," and preaches the salvation of God.

But an important question may here be made. Is no repentance admissible as genuine but in cases strongly marked and defined like this? By the supposition of a strong case, because strong cases leave least doubt, I have aimed to exhibit the *principle* of repentance, which must ever exist in some positive degree under the character of godly sorrow for sin. But there are great variations in the outward expressions and manifestations of the internal transitions and feelings of man. While this is true of individuals who have reached something like maturity of mind and character, it is true in a higher sense in the case of those with whom religion has been made, as it always should be, a part of education. God in his mercy has made such promises in connection with the institutions and appointed channels of grace, that if parents and teachers and Christian guardians do their duty, there will be found comparatively few instances of black and remorseless and unforgiven sin in manhood. The foundation of Christian character will be laid, as with Timothy, the first Bishop of Ephesus, in the dawn of intelligence and of moral perception, in early childhood. And the growth in grace will be even and noiseless, attended neither with paroxysms of overwhelming anxiety nor with emotions of irregular joy. But I am not now treating of Christian education and training. I am exhibiting the case of those (a very numerous body in nearly all the churches of our country) who, unbaptized and neglected in childhood, come to years with no religious system whatever. I am showing how a person comes to accept the faithful saying that "Jesus Christ came into the world to save sinners."

I proceed with the analysis.

Amidst this knowledge of sin and salvation—this conviction of sin and repentance for it—is there present no faith? Does the person begin with learning something, and wake to conviction, and bend his knees in godly sorrow, and lay himself in repentance at the feet of mercy without faith, without any faith? What then was the impulsion and the sustaining power, which brought him down to this humiliation? Was it fear? Faith is one of the elements of fear, and is itself the precise measure of the sufferings of the fearful. Men fear because they believe there is reason for alarm. It is not possible to exercise true repentance for sin without at the same time and to the same extent believing the Christian doctrine concerning sin. Still it is not that faith which works by love—but rather the faith which works by conviction and repentance. Faith, in the mind, is comparatively weak and unfruitful until it has the submission and humility of repentance, and can appropriate those vital joys of peace and hope, which religion ministers to her children. Thus in none of the preliminary stages of the process under consideration is faith simple and perfect. Its perfection is to be sought for in the life of the obedient man. As the Apostle says, "By works is faith made perfect?"

Now, what is this faith? My text furnishes an answer, clear and beautiful, and every way adapted to our present purpose. Faith as an act, or exercise of the soul, is an accepting of the doctrine of salvation by the Lord Jesus Christ. "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners." The whole matter is addressed to our faith—and by faith we accept of it as containing a pledge of the power of God unto the present forgiveness of sins, and unto the complete salvation of the soul hereafter.

And here to a most important consideration I call your special attention.

Men are called to an acceptance, not only of the true and "faithful saying" concerning the forgiveness of sins and the happiness of the Kingdom of Heaven, but to an acceptance of the Lord Jesus Christ himself. "Put ye on the Lord Jesus Christ"—not the cold opinions which result from reading and hearing, not the printed sheets of divine instruction, but the spirit, and vitality, and holiness of Him, who "came into the world to save sinners." Thus faith has a charge beyond the acceptance of knowledge and of any verbal communications. We have such commands as these: "Believe in God," "Believe on the Lord Jesus Christ." Men are called to an acceptance of the Atonement, the Christ crucified of the Gospel—they are called to an acceptance of pardon on repentance—they are called to an acceptation of a rich, and beautiful, and effective system of means and institutions, designed in wisdom and mercy to sanctify them and build them up in the divine life—to the end that Christ may "present them faultless before the throne of his Father."

We have now arrived, my brethren, at an important stage in this exhibition of the Gospel salvation. They who have "made their calling and election sure," thus far, and have thus far been rightly "ordained unto eternal life," will "go onward to perfection," not by repeated births and new revolutions, but by a faithful use of the means and privileges of grace. Henceforth is training—unhappily late begun, but better infinitely than never. Henceforth all is growth and fruit. If the principles described be in us and abound, they make us, that we be neither barren nor unfruitful in the knowledge of Christ. The system announced in the "faithful saying" does not abandon the souls of men as soon as they have humbled themselves in the sight of God and can be pronounced converted, nor send them away to finish life in solitary contemplation. We are introduced now to the social character of our blessed religion. We have seen its power in first impressions and primary changes in the minds of men as individuals. We have seen how dying sinners are brought to hunger for the bread, and thirst for the water, of life. But observe this important consideration.

The soul thus blessed and favored is not permitted to take its quickening loaf and its measure of living water, and go away to enjoy them in solitude and silence. The subject of grace must be entered as a disciple, and must show a true discipleship through the *social* character of religion. He is called to become an inmate of a new household, a member of a new community. Believers are "baptized into one body," and "are one body in Christ, and every one members one of another." Hence the Church—and hence, for the purpose of carrying out the glorious design of a Church thus conceived, Christ said to the Apostles, "I appoint unto you a kingdom as my Father hath appointed unto me"—words equivalent to what he said immediately before his ascension into Heaven, "As my Father hath sent me, so send I you." "Go, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost—and lo, I am with you alway." Again, "He that heareth you, heareth me, and he that despiseth you, despiseth me."

Here is the Apostolic commission—a commission which in essence and in form now exists through transmission by succession, and the perpetual promise of grace—to preach that "faithful saying," the Gospel of salvation, to apply the washing of regeneration, to embody the disciples of Christ as a Church, to administer the Holy Supper, and to organize a visible government for his visible kingdom.

Here, then, we have an important branch of the second part of Christ's great work in the salvation of men—and we identify that spiritual body, so often referred to in the New Testament, under the name of the Church—as in this case, "The Lord added to the Church daily such as should be saved." This is that "spiritual house," which is "the Church of the living God, the pillar and ground of the truth."

Now "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," this Church by his own appointment has a ministry, sacraments, an ordinances of divine service, or worship, and a discipline. At first, authority was concentrated in the body of the Apostles, to whom Christ said, "As my Father hath sent me, so send I you." But for the purpose of securing the most efficient means of unity, and of a healthy, stable, and regulated spiritual progress, and acting within a monition from the Holy Ghost, they very soon called to their aid the subordinate grades of Elders or Presbyters, and Deacons, to whom they imparted authority to minister in certain departments of holy things—themselves exercising an episcopate or superintendency of the whole, ministers and people. When the Apostles were called away to receive their crowns of glory, the persons who succeeded them, as to the portion of their authority designed to be continued in the Church, were commonly called Bishops. And this order now sustains the ancient relation. The great principle of the institution was, and is, that the work of Christ for the salvation of men will be more effectually carried on; the sense of responsibility in the ministry be maintained in greater activity; the wayward and irregular fancies of individuals, leading to heresy, discord, and schism, more easily checked and controlled; and the whole body be more "fitly joined together and compacted unto the edifying of itself in love"; by the appointment of different orders for the work of the Gospel ministry. In the preface to our Ordinal, we have this declaration of our Church: "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons." Thus it is viewed by seven-eighths of the Christian world.

We have, then, a Church or body of Christian disciples, and a ministry. Into the one the penitent believer is bound to seek admission through a Baptism of water administered by the other. Here is an important step in the process of salvation, according to the terms involved in the "faithful saying." And in this manner the individual in the case before described, becomes "a member of Christ, a child of God, and an inheritor of the kingdom of Heaven." Having now "by Baptism put on Christ," and being "religiously and devoutly disposed," he is bound also to receive "the most comfortable sacrament of the body and blood of Christ." We hold, that by the merciful intent of the great Redeemer, every person has a right to the enjoyment of those ordinances on a devout profession of repentance for his sins and of faith in the Lord Jesus Christ—provided his life gives reasonable evidence of his being neither insincere nor self-deceived in that profession.

To all, then, who solicit the benefit of these channels of grace, we are accustomed to address the language of the Church. Examine yourselves, whether you truly repent of your sins, steadfastly purposing to lead a new and holy life; and consider whether you have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and a clear consciousness that you live in charity with all men. And we add with joyous assurance, that they who follow this counsel with earnest hearts and thoughtful minds, constantly watching and praying, showing all good fidelity, and by a life of holy obedience "adorning the doctrine of God our Saviour in all things," will find in the end, that according to promise, "an entrance will be administered to them abundantly into the everlasting kingdom of Christ."

Such, beloved brethren, is the conclusion of the whole matter.

To every candid mind, I now put a question, important at any time, but specially interesting in connection with the solemnities of this day. In this analysis of the soul's recovery to God and happiness, is there anything which can be safely dropped from the commission work of the ambassador of Christ? Among these many truths and duties, are there any which can be left out of our system without periling the salvation of souls? Any to which we may venture on applying that oft and ignorantly used epithet of non-essential? Who is authorized to say that any salvation, or any command, or any institution of Christ—not given with express reserve by himself—is not essential to salvation? If Christ has said, "Except ye be converted and become as little children, ye shall in nowise enter into the kingdom of Heaven," let no one be content with his natural benevolence or his cultivated morality. Let no one hold in low esteem the doctrines of Atonement, of conviction of sin, of repentance, of faith, of free pardon through Christ's intercession, or of the work of grace by the Spirit in every step of progress made by the soul towards salvation and Heaven. If Christ has instituted a Church, let no one presume that he lives under the approbation of that Shepherd and Bishop of souls, or has a right to hope for His gracious word of acceptance in the end, while he stands afar off, and makes light of its privileges, and disregards the ends for which the glorious institution was designed. If he has appointed an unchangeable Priesthood—beginning with Apostles, and authorizing them to bring into the work subordinate helpers, and to convey the divine commission along under promise of His presence to the end of the world, it cannot be right, it cannot be safe, to depart from that ministry or change that priesthood. Let no one flatter himself with the delusive idea that "the faithful saying" will long survive and be faithfully preached, or that gospel doctrines can long be saved, after the wreck of gospel institutions. Christ intended the one for the preservation of the other. Do not imagine that faith and love and piety can live on in vigor and purity, when the permanent institutions of the gospel have fallen into desuetude and contempt. Such a thing cannot be. Let it satisfy us that thus and not otherwise it has pleased Him to set in order His Church, to propagate His truth, and to govern His people. If "it is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners," let our hearts grow warm with gratitude's most holy fires. Let His way of salvation be our way—His truth, our truth—and His life, our life.

But, my brethren, since religion is not a system of private thought and faith and feeling alone, but a system of social being and of sympathetic activity and fruition, let me remind you all, Bishops, Priests, Deacons, and lay brethren, that you have received at the hands of Christ a stewardship for the souls of your fellow men. Salvation was not purchased for you alone. Not you alone are the sinners for whom Christ died. They are in your midst and all around you. Lift up your eyes and behold the fields white for the harvest. Let preachers more earnestly preach—and let all more fervently pray for the peace of Zion and for the enlargement of the Redeemer's kingdom. Let each one adopt the noble resolution of the prophet, and say, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

And now, to my brother, long and most truly beloved and honored, whom we are about to charge with the highest and most responsible functions pertaining to the ministry of reconciliation, a few words. A friend of more than thirty years cannot stand in this sacred place, and make this humble endeavor, and look on these preparations for the greatest of the Church's solemnities, without emotions which it is delightful to indulge and not easy to control.

Most happy am I to be here, to-day, and to share in those acts which, under grace, are to invest you, my brother, with the authority of a Bishop in the Church of God. Allow me to stir in your mind the expectation of great care and great labors. Before you is a work of vast responsibilities and almost immeasurable magnitude. I can say this to you, as one who has seen the field, and knows something of its extent, its needs, and its promise. I can also assure you, that the warm greetings of the great heart of the Church await your entrance into the field—and that you will everywhere find heads, hearts, and hands ready to cheer your hours of toil, and to sustain you in the glorious work to which your life and your powers are to be consecrated.

Be of good courage, then—and while you show diligence to meet the duties peculiar to your high office, remember that you are more bound than ever to be true to your commission as a preacher of "the unsearchable riches of Christ." Let a high estimation of "the faithful saying" give character to all your efforts. In your account let nothing stand above that blessed assurance, that "Jesus Christ came into the world to save sinners." "Be strong in the grace that is in Christ Jesus. And the things that thou hast heard among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." May the remaining years of your life be years of eminent usefulness, and through your labors and your prayers may quietness, peace, and love abound among all Christian people. And when the King of Saints shall call his ambassadors home, may this be your reception—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

CHURCH SCHOOL,

For Religious, Physical, and Intellectual training; 190 West 19th St., WM. B. STOUGHTON, Principal; patronized by members of the following Parishes:

Annunciation,
St. Peter's,
Holy Evangelist,
St. Luke's,
Calvary, Brooklyn;
Holy Apostles,
Holy Communion,
St. Thomas,
Calvary, N. Y;
Grace church; Jersey City.

Visitors.—Rev. Samuel Seabury, D. D., Rev. Eli H. Canfield, Rev. Isaac H. Tuttle.

The school year is divided into two sessions. First, commences May 1, and ends Nov. 30; Second, commences Dec. 1, and ends April 30. Summer vacation, from July 1 to September 1. The school is divided into two departments, and each department into three classes. The principal is assisted by eleven excellent teachers.

Terms, from $30 to $100 per year, according to department and class.

N. B.—Clergymen who wish to recommend a school to their parishioners are invited to call and examine the arrangements and learn the advantages of the Church School. Sept 11–3m

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. Towell, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D LL.D.
Rev W Berrian, DD,
Rev T H Taylor, DD,
Rev B I Haight, DD,
Rev J Spencer, DD,
Rev F L Hawks, DD,
Rev E Y Higbee, DD,
Rev W Morris, LL D,
Rev Wm Walton, DD.

LAYMEN.

Wm H Aspinwall, Esq.
Messrs D Appleton & Co,
John J Boyd, Esq.
R C Wetmore.

Sept 25–6m$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance*. Modern Languages and Music *extra*.

For more particular information address, the Rev. D. F. SHORT, Ridgefield, Conn.

REFERENCES.

Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "

Sep 11–6m

BOARDING SCHOOL FOR BOYS.

Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851 —tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of

HUDSON & SMITH,
No. 119 Fulton street,

And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th–tf

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.

Published and for sale at the Depository, No. 20 John St, New York. July 20–tf

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.

From January 1, 1852, to July 1, 1852,
850 new policies have been issued.

The premiums during the same time amounted to - - - -	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	205,669 93
Premium on policies in the hands of Agents,	4,522 08
	528,815 26

MORRIS FRANKLIN, President.
Isaac C. Kendall, Vice President.
Pliny Freeman, Actuary.
New York, August 15, 1852. tf

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
Mrs. Mary Proal Judson, Principal.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10 jy24–tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.

mar 20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.

Officers for 1852:

President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman, baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio.
Officers for 1852-3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 163 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.

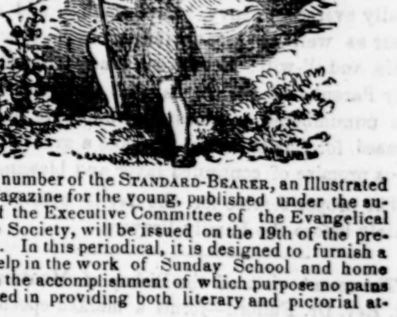
Trustees.

William W. Russell,
B. J. Hathaway,
Henry G. Nichols,
Charles H. Birney,
F A. Paddock,
J. Blackmore, M. D.,
Dan Marvin,
M. H. Hyde,
W. H. Beare,
A. Flower,
P. Donaldson,
J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8–tf

SOMETHING FOR THE YOUNG.



The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.
For further particulars. enquire at the Manufactory.
New York, Sept. 6, 1851.

THE CHURCHMAN,

Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietors.